

ORIGINAL *Gal g Te*  
P O E M S  
IN  
ENGLISH and LATIN,  
With an APPENDIX.

CONTAINING  
A Dissertation, &c. and some Remarks on the  
Epistle to the *Colossians*.

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BY  
*JOSEPH BEAUMONT*, D.D.  
Formerly Master of *Peter-House*,  
AND  
King's Professor of Divinity,  
IN THE  
UNIVERSITY of CAMBRIDGE.

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To which is prefixed  
An Account of his Life and Writings.

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— *Renascentur quæ jam cecidere.* —

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ORIGINAL  
POEMS

IN THE  
FINDING OF THE

With an APPENDIX

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A Dissertation, &c. and some Remarks on the  
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BY  
JOSEPH BEAUMONT

Formerly Master of Peter-Hall, and formerly of

St. John's College, Cambridge. His last

work was published in the year 1790.

UNIVERSITY OF CAMBRIDGE

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To which is added

An Account of his Life and Writings.

By the Rev. John A. Aikin, M.A.

of the University of Cambridge.

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An ACCOUNT of the  
LIFE and WRITINGS  
OF THE  
AUTHOR.

THE great Author, whose poetical amusements are here offered to the publick, derived his descent from the ancient family of *BEAUMONT* in *Leicestershire*: His father Mr. *John Beaumont* descended from a younger branch of that house, settled at *Hadleigh*, at that time a wealthy trading Corporation in the County of *Suffolk*, where he employed the moderate fortune allotted to him as a younger brother, in the Woollen Manufacture. He was several times elected into the chief Magistracy of that Town, which character he supported with a proper and becoming dignity; and having lived in good credit and  
a reputation



reputation upon an easy fortune, though greatly impaired by his adherence to the Royal Cause, he died in the 69<sup>th</sup> year of his age, *May* the 12<sup>th</sup>, 1653. From some MSS. now in the Editor's hands, he appears to have been a sensible, judicious, and religious man, and competently learned for the station he filled in the world.

Our Author, his eldest son, was born *March* the 13<sup>th</sup>, 1615. He discovered even in his earliest years such a surprising readiness of wit, and so strong an inclination to letters, that his father, who was himself a lover of learning, quickly determined to give this, the favourite of his hopes, an education suitable to his promising genius. *Westminster* School was warmly recommended to the good man by his friends, as not doubting that his son would there soon improve his natural talents with all that politeness and elegance which was then, and still is peculiar to that place: But he, considering that the most valuable education is that which lays a foundation for virtue and good morals, and tinctures the mind with a strong  
sense



sense of the obligation to all social and religious duties, could be prevailed upon by none of the most flattering inducements to place him at so great a distance from his own prudent care and immediate inspection. He considered that giddy youth is pliable and soft to the impressions of vicious examples, and therefore fixed him to the place of his own residence to receive the rudiments of language, where there was then a Grammar School of some character.

Here our Author spent his youth under the eye of his watchful parent, and made so surprising a progress in Classical Learning, that he soon became familiar with the most valuable Authors of Antiquity; whose writings he read with so much taste, and digested with so much judgment, that, with the assistance of a very happy memory, he could ever after readily draw out their most beautiful sentiments for the use and refinement of his own. From his first acquaintance with *Terence* he was remarkably desirous of imitating the elegant turn and sprightliness of that Author's stile;



and to that purpose he was always observed to carry a small edition of him in his pocket to the end of his life: How he succeeded in his wish, his publick disputations and determinations while he filled the Professor's Chair, bear a clear and ample testimony.

Thus provided with all the endowments that his own diligence and a school could give him, he was removed in his sixteenth year to *Peter-House* in *Cambridge*; where by a close application to every branch of University learning, he soon made an extraordinary proficiency, and by his open behaviour and unaffected manners brought himself into the affection of the members of that society, and the esteem of all who knew him; which made his conversation eagerly courted by all who had a sincere regard for learning and virtue.

Thus respected, beloved, and carested, our young student spent his four first years in the University, where he never lost sight of the ends for which he was placed there, the acquirement of knowledge, and the improvement of virtue: he  
strictly



strictly observed the Statutes of the University, and those of his own College; he constantly attended at the Chapel hours of Devotion, with meek and unaffected Piety; and his Exercises of every kind were performed with so much accuracy and judgment, that they were then heard with the greatest pleasure, and remembered many years after with the highest applause.

Dr. *Cosins* (afterwards Bishop of *Durham*) was then Master of the College; who, being ever attentive to the lives and characters of the students, and a most minute observer of every circumstance of their behaviour, quickly distinguished the superior merit of Mr. *Beaumont*, and with the universal consent and approbation of the whole society, elected him into the first Fellowship that was vacant, after he was capable of it by being admitted Batchelor of Arts.

In this happy station of life, unembarrassed with the cares and provisions of the busy world, and exactly fitted to gratify the longings of an active, contemplative mind, our Author found  
him-



himself at liberty to pursue the plan of studies which he before had formed to himself, of making himself acquainted with the Scriptures in their native tongue; and from thence, of examining the state of Christianity from its fountain, through the successive ages of the church down to his own. This was a large field, and opened to him an almost boundless prospect, which would have startled a less inquisitive mind. But no difficulties were great enough to abate his vigorous labours, in the search of truth, and the most concerning of all truths, Religion.

He had already with unwearied and unequalled application exhausted all the fountains of Greek and Roman learning; he had digested the annals of both those polite nations with amazing accuracy; he had read their most celebrated orators with great care and judgment, and could upon all occasions exert that happy propriety, strength of reasoning, and graceful and sublime figures which are observed to be peculiar to those justly admired writers; he had studied every species of poetry  
with



with the finest taste and delicacy, and entered into the true spirit of them all, from the tender and plaintive elegance of elegy, to the lofty majesty of the epic and tragic poem: and to all this, he had made himself familiar with every branch of Philosophy then in vogue.

Thus furnished with all the assistances that human learning could afford, he set himself to the study of divine knowledge with indefatigable assiduity: he had observed with concern the various and sometimes disagreeing senses in the several translations of the Bible, which could by no other method be reconciled than by a recourse to the original Hebrew; he therefore in his 21<sup>st</sup> year made himself acquainted with the sacred writers in their own expressive and manly language; and notwithstanding the difficulties and discouragements which usually attend such an undertaking, especially at that time of life, he examined every version with great diligence and a scrupulous exactness, and wrote in the margin of an *English Bible*, short, but critically just Remarks, which  
have



have been seen and read by the editor with the most sensible pleasure.

Having thus opened the way to the genuine sense and true meaning of the inspired books, he proceeded, in pursuance of the design which he at first laid, to the study of the primitive ecclesiastical writers; from all which he made such large and useful abstracts, and in such a taste and method, that in them the reader may discover the solid learning, and beautiful elegance of stile, which shone forth in the works of *Basil*, with the clear unconstrained eloquence which adorned the writings of *Chrysostom*. But as he always considered knowledge which has no influence upon the lives and manners of men, as a dead and useless treasure, he afterwards recollected the illustrious examples of those Christian Heroes who had suffered in the cause of religion and virtue, and digested a short account of the most material and interesting circumstances of their lives into the form of a Calendar; that not a single day might pass without its proper guide  
and



and remembrancer. As an introduction to this, he wrote an elegant dissertation in defence of the miracles recorded to have been wrought since the Apostles days; in which, it must be confessed, he lays himself open to the charge of more credulity than will be admitted into the systems of modern opiniators: however the reader will find an abstract of it in the Appendix N<sup>o</sup>. I.

We have hitherto seen our Author in his study busily employed in forming his own mind to the duties of a good man, and a sincere Christian: in his 24<sup>th</sup> year he was called out by the Master of his College, and appointed guardian and director of the manners and learning of the students of that society. He cheerfully undertook the important charge, and executed it with the utmost vigilance, anxiety, and tenderness for his pupils. He wisely and honestly considered the force and permanency of early impressions; and that no rank or station of life which providence should afterwards assign to them, could be filled with propriety, without sobriety, honesty, benevolence, and an awful sense

b of



of the Supreme Being: he therefore made it his first and principal care to form the morals of his pupils, and directed them in the way to the practice of every virtue, not so much by friendly and moving admonitions, in which he excelled most men, as by his own more persuasive and insinuating example, in which he surely excelled all. As he was himself assiduous and fervent in paying public homage to the Deity, in the College Chapel, he had always a strict eye upon their behaviour in those sacred offices, and whatever marks of negligence or indevotion he observed in any of them, were sure to be followed by the strongest expressions of his displeasure and indignation: he looked upon the want of reverence and gratitude to the author of our life, as a testimony of a base and bad heart; and thought it impossible, that he, who could knowingly fail in these duties to that beneficent Being, could ever be a useful member of society, or a good man; and therefore upon that occasion he ever exerted a becoming severity; for upon all others, no man ever discovered more sweetness and affability of temper. His



His lectures (to which he never allowed the least interruption, but in the summer vacation) were solid, clear, and instructive: and though he found himself tyed down by the practice of the schools to the drudgery of dragging his pupils through the tedious and heavy systems of *Suarez*, *Scotus*, *Averroes*, and the rest of the subtle Philosophers of that date; yet by his pertinent reflections, he had the singular art of disentangling their minds from the perplexities of that metaphysical jargon, and of leading them to the substantial knowledge of the duties of religion, humanity, and the love of their country: it would be doing great injustice to his memory, to omit a circumstance which he used to esteem amongst the happiest of his life, and which is here inserted upon undoubted authority; that in the days of Anarchy which were then coming on, not one of the many young gentlemen of the best families who were under his management, refused to exert himself chearfully in support of the Royal Cause, and in defence of the established Constitution, at the hazard of his life and fortune.



The next light Mr. *Beaumont* appeared in, was of a more publick nature, being nominated to the office of Vice-Proctor or Moderator in the University: for that year he considered himself in some measure as intrusted with the inspection of the morals and behaviour of all the younger members of that body; and as he was himself a most tenacious observer of discipline, and looked upon it as of the highest importance to the welfare and reputation of that established seat of literature, he determined himself to enforce an universal observation of the Statutes, as far as his delegated power extended, and to reprimand every breach of them with marks of just and manly indignation. at their publick disputations he presided with attention, candor, and impartiality, allowing the utmost freedom of debate; to which he set no other bounds, but those of decency and good manners: it was probably the general practice of that time, but it certainly was his, to close the philosophical debate of the day with a determination upon each question. As it may afford some amusement to the



the Reader to see the method and matter of disputation in the beginning of the last century, he will find his curiosity gratified in the Appendix N<sup>o</sup>. 2, 3.

When the spirit of civil dissention was gone abroad, and the storm was gathering, which afterwards fell with so much weight upon the people of *England*, and with redoubled rage upon the Clergy of the Established Church; our Author, who was a firm friend to just prerogative, and heartily attached to the cause of his unfortunate and much abused Prince, set himself to describe historically the calamitous state of the *Roman* Empire under the two sons of *Theodosius*: here he painted, in the most striking colours, those scenes of horror and misery, which that period, big with all the mischiefs which false counsellors and ambitious ministers could produce, abundantly furnishes; and, as it seems to have been his principal intention to display the fatal end of factious intentions, and the triumphs of a lawful Prince over his rebellious subjects, he concludes that collection  
in



in these words; " The fatal disasters of all these  
" rebellious men, and the final success of *Hono-*  
" *rius*, proclaim aloud to the whole world, what  
" they may expect, who having sold their con-  
" sciences to ambition, rely only upon human  
" policy and mortal strength; and what those  
" shall receive, who faithfully defending Christ's  
" truth and church, fix their trust in piety and  
" catholick religion: as also what issue infallibly  
" follows upon disloyalty; and what protection  
" secures lawful authority." This was finished in  
1641, and contains 401 pages in 4<sup>to</sup>.

But alas! his intended parallel did not hold good; for the royal prerogative which had been at first indeed strained too high, being afterwards too much let down, the constitution, for want of its proper barrier on that side, could not support itself, and what followed is too well known to need any farther description.

When the civil war was actually broke out, he had recourse in that scene of national distress, to religious studies, as the best entertainment and  
surest



surest consolation to a dejected mind. In this employment he spent the summer of the year 1643, (which was the last he was allowed to spend in the University, till the Restoration) writing daily meditations upon the Attributes of GOD: in which, by tracing the methods of providence through the visible system of the universe, its dispensations recorded in the sacred Books, and human nature in general, he *vindicates the ways of God to man*. To this work, containing 205 pages in 4<sup>to</sup>, he prefixed a kind of introductory Prayer, which as a representation of the humble and unaffected piety of its great and good Author, is here offered to the Reader.

Φῶς καὶ Ζωή, καὶ πανουργὸς ἡ τελεσίη. Μονὰς Θεός τε καὶ  
Κύριος, φωτὶ ἐνὶ λαμπόρῳ, τοῖς συνασράπτῳ τοῖς χα-  
ρακτῆρσιν ἐν μιᾷ Θεότητι: αὐτὴν μεγαλύνω, κηρυγάζων "Αἱ",  
"Αἱ", "Αἱ", εἰ ὁ ΘΕΟΣ.

Ἐλέησον, καὶ σῶσον με,

Κύριε παντόκρως;

Διὰ τὴν φιλανθρωπίαν σου. Ἀμήν.



“ Encouraged by thine infinite goodness, O Al-  
“ mighty God, I presume to prostrate myself be-  
“ fore thy footstool, and beg pardon for my sins:  
“ *per crucem et passionem tuam, domine Jesu, mi-*  
“ *serere mei, et salvam fac animam meam spe-*  
“ *rantem in te. Amen.*

“ The motion, which I trust thy Holy Spirit  
“ hath breathed into my soul, I embrace with all  
“ thankfulness and humility: thy will be done in  
“ my unworthy heart: or if I be too vile for so  
“ high and honourable an exercise; divert me in-  
“ to any other path, where my ways may be accep-  
“ table unto thee, for thou art my God. O dread-  
“ ful and powerful Deity, give thy poor creature  
“ leave and assistance, to sacrifice his daily medi-  
“ tations unto thee; which by the same permis-  
“ sion and help he desires to employ about thee:

- “ 1. Thy glory and majesty,
- “ 2. Thy power and magnificence,
- “ 3. Thy wisdom and providence,
- “ 4. Thy justice and wrath,

“ 5. Thy



“ 5. Thy goodness and mercy,

“ 6. Thy patience and humility,

“ 7. Thy truth and purity.

“ All infinite like thyself

“ Are the objects to which my thoughts aspire;

“ And which may vindicate my future weeks

“ From carnal and secular vanities,

“ To the honour of thy great and precious Name.

“ *Miserere mei Domine. Amen.*”

A fatal turn was given to the King's affairs, by the Scot's army coming into *England* in the year 1644, and declaring for the Parliament at *Westminster*, by which they gained a manifest superiority: they rightly judged that to secure, at least, one of the seats of learning to their interest, would add weight and credit to their party, and that this could be effected by no other method than the application of their superior force; it was therefore one of the first uses they made of their new-gotten power, to send orders to the Earl of *Manchester*, to whom they had given the com-



mand of the associated Counties, to garble and model the University of *Cambridge*; where Mr. *Beaumont's* avowed affection to the king's cause exposed him amongst the first, to the keenest edge of their resentment.

We are now to attend him at his native Town of *Hadleigh*, to which, being ejected from his fellowship, he retired, and where he formed a little society of *gallant spirits, men of abused merits* which chiefly consisted of some of his former pupils, and the sons of his great friend and patron Bishop Wren. The time when he took deacons orders does not appear from any of the memorandums in the family, but it seems very probable that it was previous to his expulsion from the University; for though, in his retirement, he used all the methods which prudence could suggest to avoid danger, he constantly performed the daily services of the liturgy in his father's house, and preached to his little flock every Sunday.

As we are now arrived at the poetical period of our Author's Life, it may be expected, and the



the present publication requires, that something be said concerning his poetical writings: the occasion of his falling into this way of employing his Studies, the reader may best learn from his own words in the preface to his *Psyche*: “The  
“ turbulence of these times having deprived me  
“ of my wonted accommodations of study, I de-  
“ liberated, for the avoiding of mere idleness,  
“ what task I might safelyest presume upon with-  
“ out the society of books; and concluded upon  
“ composing this Poem”. Which, after having laid before his readers the plan and machinery of the work, he thus concludes: “ My desire is,  
“ that this book may prompt better wits to be-  
“ lieve, that a divine theme is as capable and  
“ happy a subject of poetical ornament, as any  
“ Pagan or Human device whatsoever. Which if  
“ I can obtain, and (into the bargain) charm my  
“ reader into any degree of devotion, I shall be  
“ bold to hope that I have partly reached my  
“ proposed mark, and not continued merely  
“ idle.”



The allegorical Poem, before which this stands as a preface, is at present little regarded, and therefore little known and seldom read: it consisted, in its first edition, of twenty long cantos, and was begun in *April* 1647, finished before the 13<sup>th</sup> of *March* following, and published early in 1648.

That so large a work was undertaken and completed in so short a time, may create some surprise in a reader unacquainted with the vigorous imagination, and fertile flow of fancy, which so remarkably distinguished our Author from the common class of Writers: however this may at least serve as a plea for some good-natured indulgence to the incorrectnesses and negligencies which frequently occur in it: if he would have abated somewhat of his *Vivida vis Animi*, and suffered his poetical fire to cool a little, the Criticks would have had less room to exercise their snarling talents, and we should have found his disposition more exact, his sentiments juster, and his numbers more polished than they now appear.

His



His subject is Religion, the noblest certainly, as well as the most useful that can employ the thoughts of Man, and that which will be found to have given birth to poetry itself, if we trace it back to its original source. Big with the idea of the Divine Goodness in the redemption of mankind, which was both his joy and his glory; and inspired with the same rapturous zeal, which once inspired *Moses*, *Deborah* and *David*, he represents a Soul led by divine Grace, and her guardian Angel, through the difficult assaults and temptations of the world, to a holy and happy life.

In the conduct and management of the poem, he not only exhausts all the treasures of learning and history in the sacred Books; but to supply his characters, and fill up his extensive plan, he takes in the whole compass of nature, and all the inward passions and affections of mankind: his distinctions of the several virtues and vices, with the degrees and consequences of them, are made with the truest exactness, and according to the  
com-



comprehensive knowledge he had of human nature; his similes and allusions are generally just and opposite; his compound epithets (which after *Homer* he greatly affected) clear and descriptive, and his stile and expressions strong and masterly for the times in which he wrote.

That this, now disregarded, poem had once its run of esteem and reputation, is evident, not only from the large price which the proprietor of the second edition readily paid for the corrected and enlarged copy of it to his executor; but from the use, which some of the succeeding finest Authors might be manifestly proved to have made of it: this recalls to memory a remark which the last and best Poet of Great Britain made upon it in a private conversation; who being asked his sentiments of *Psyche*, said, “*there are in it a great*  
“*many flowers well worth gathering, and a man*  
“*who has the art of stealing wisely will find his*  
“*account in reading it.*”

The *English* verses, which make up the following collection, are selected from two large manu-  
nu-



manuscript Books fairly transcribed by the Author's own hand: they have the same general tendency, which was eminently the aim of his whole Life, to recommend a sincere love of virtue, and to express that awe of the supreme Being, which ever filled his grateful and humble heart. The latter of these Books is intitled *Cathemerina*, and the verses in it seem to have been designed as morning preparatory exercises for the duties of the ensuing day. It may not be improper to observe, as a testimony of his constant and unwearied application, that this method, which was begun *May* the 17<sup>th</sup>, 1652, was pursued without one day's interruption to *September* the 3<sup>d</sup> of the same year, when a severe ague put an end to it, and, as far as appears from any of his remains, to all his conversation with the Muses in his own language.

But as it is not here intended to set forth our Author and his Writings in a professed and pompous Panegyrick, but only to give the Reader a just opinion of them; it must not be denied, that he sometimes gave a greater loose to the speed and  
re-



redundancy of his fancy, than his better judgment, if it had been always consulted, would have allowed. We sometimes meet with a vicious copiousness of style, at others, with an affectation of florid, gay and tedious descriptions; nor did he always use the language of nature, but while he he gave too much into a figurative diction, high flights, and shining thoughts, he too often soared out of sight, and was lost in obscure and perplexed expressions.

But, not to anticipate the pleasure of censuring, the full possession of which is left to be enjoyed by malevolent Cavillers; to the good-natured and candid Readers it may be pleaded in abatement, that poetical excursions were not Mr. *Beaumont's* studies, but his amusements; not the serious business of his life, but reliefs from that ennui and irksomeness of being, which in that long divorce from Books, could not but oppress his active and vigorous mind.

In the *Latin* poems, (which seem to have been the growth of the same period with the *English*,) he



he surprisingly resembles the taste and manner of the antients; and in making his numbers, as his subject required, pleasant or sonorous, and his words echo to the sense, he discovers a delicately fine and distinguishing ear. If in his stile, he sometimes sinks below the purity of the *Augustan* age, it is to be remembered, that he had been long conversant with the ecclesiastical writers, and the later historians; and therefore it is less to be wondered at, if in some few instances, he fell imperceptibly into some expressions which will not bear the test of that primitive standard: and from the same consideration, it is presumed, the Reader will moderate his censure, if he now and then meets with the harsh language of *Tertullian*, where he expected the happy elegancy of *Horace* or *Ovid*; especially since the offence is not so great, nor repeated so often, as to forfeit every claim of indulgence from the nicest classical judgment.

But, (as has been already observed) our Author did not look upon poetry as the serious business of his life; for whilst he was thus amusing

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his



his leisure hours with the *Muses*, he wrote a full and clear commentary upon the Book of *Ecclesiastes*, and large critical notes upon the *Pentateuch*. In the then melancholly situation of publick affairs, the prospect of seeing an end put to the calamities of the nation, or to the distresses peculiar to his brethren of the established Church, was, at least, very distant: it was this consideration which directed him to a close application to *Solomon's Ecclesiastes*, and to the choice of that Book, upon which he made his first essay as a commentator.

It would be an insult upon the Reader's understanding, to explain the reasons, or assert the propriety and seasonableness of that choice; but it may be affirmed, with the strictest regard to truth and justice, that no man ever made a better use of the inspired Prince's instructions, than Mr. *Beaumont*: for his whole behaviour during that gloom of distress, which hung over him, was a sort of comment upon them; by which it appeared, that he was guided by the best-grounded conviction



viction that the events of all things are to be left to the Supreme Disposer of all; and that he had brought his mind to that resignation, and happy composure, which meaner and less enlightened Souls are incapable of knowing.

In order to bring all his Writings before the Restoration in view together, some passages of his Life, in the interval between his expulsion from the University, and that time when the nation returned to its true and antient establishment, have been designedly omitted.

The society of *Peter-House*, being indebted to one of the Bishop's of *Ely* for its original foundation and endowment, is not only subject to the visitation of that See, by the tenour of its Statutes; but out of two, nominated by the majority of the society, the Master is chosen, and even every Fellow, after his election, must be accepted and confirmed by that Prelate. By this method of filling up the vacant fellowships, the Bishop cannot but be acquainted with the character and abilities of every candidate; and by this our Author so ef-



fectually recommended himself, by his extensive learning, and candid behaviour, to Dr. *Wren* then Bishop of that diocese, that he ever after held the first place in his esteem and friendship.

It has been the just complaint of men of merit in all ages, that persons in high stations, are always ready to accept their endeavours to please them, and to return them with indifference, or at best with empty and unmeaning professions; but Mr. *Beaumont* happily fixed his dependance upon a Patron, who had judgement enough to distinguish, and sincerity enough to reward those who truly deserved his favour. For so early as the year 1643, he was collated by that prelate to the rectory of *Kellsball* in *Hertfordshire*; to *Elm* with the Chapel of *Emnetb* in the year 1646, and to the seventh canonry and Prebend in the Cathedral Church of *Ely* in 1647. But it must be remembered, that in those turbulent times to a man of his affection and zeal to the depressed cause of royalty, these were no more than nominal preferments; and they were considered as such by his friend-



friendly Patron, who invited him about the time last mentioned into his own family, where he retained him as his domestick Chaplain till the year 1650.

He continued in this relation to the Bishop, and in the full possession of his esteem and confidence about three years; when his Lordship, as the most convincing testimony of his benevolence and affectionate regard for him, made a proposal to him, which at once filled him with inexpressible delight and astonishment.

The Bishop had married the widow of Mr. *Brownrigg*, an eminent Merchant at *Ipswich* in *Suffolk*, who left an only daughter, and to her the inheritance of a considerable estate with the manour of *Tatingston* in the same County. His Lordship, as a faithful guardian to the young Lady, had not only instructed her in the several modes of speaking and acting which are founded in nature, and which form that grace and decency of behaviour, which will ever call for, and justly demand respect; but he had tinctured her mind with



with a strong sense of moral and religious duties, and an early approbation of those who were possessed of them in a distinguished degree. Mr. *Beaumont* by his constant residence in the family, and daily conversation with the Lady, was not insensible of her agreeable qualities, nor of the good opinion she had of his; but, as he enjoyed only the name of preferments in the Church, and could promise himself no great share of his fathers impaired fortunes, he had never flattered himself with the most distant hope of such a wife, with so fair an estate: it may be easily conceived then how greatly and agreeably he was surpris'd, when she was propos'd to him, by the person, who next to herself, had the best right to dispose of her. They were married by the Bishop in his own Chapel at *Ely-House* in the year 1650, and he soon after retired with her to *Tatingston Place*, where they enjoyed the mutual pleasures of a social life, and he spent the succeeding ten years till the Restoration, in such an application to the duties of his profession as the then condition of the

the



the times would allow of, and in the constant exercise of every virtue becoming a good man and a sincere Christian.

Soon after the King's happy return, he not only took the legal and quiet possession of the benefices to which he had been some years before presented, but was admitted into the first list of his Majesty's Chaplains. As he was now drawn from his books and retirement at *Tatingston* to an attendance upon a gay and polite court, he took the honourable and easy method, which is in every man's own power, by probity, good nature and a most candid Soul, to recommend himself to the esteem of the greatest, as well as the most ingenious men of that age. It is allowed by the bitterest enemies to the memory of CHARLES the second, that he was a Prince of a superiour genius, delicate taste and very capable of distinguishing mankind; and therefore it ought to be considered as a strong proof of our Author's extraordinary merit, that he was thought worthy of his Majesty's particular notice, and frequently admitted



ted to a private conversation with him. But, whether it is to be imputed to the detestable politicks, which after his Grandfather HENRY the Great of *France*, were too easily and successfully insinuated into that Prince, of neglecting his friends and carelling his enemies; or to his own disinterestedness and singular modesty in declining sollicitations, he never received any other advantage from the Royal Favour, than a mandamus to the University to create him Doctor in Divinity in the same year 1660.

Early the next year, his fast friend the Bishop, who had always the highest delight in our Author's learned and ingenuous conversation, and the tenderest regards for Mrs. *Beaumont*, intimated to him, that it would give him no small degree of pleasure, if he would make *Ely* the place of his residence: the consideration of gratifying a person to whom he was obliged by all the bands of gratitude and friendship, had so much weight with him, that he immediately took the resolution of removing his family to the house annexed to his  
pre-



Prebend in that place. But though this resolution promised a general happiness to them all, it proved fatal to one of them: for Mrs. *Beaumont*, being of a tender, delicate and lively constitution, was not able to support the load of vapours, with which the damp and foggy air of the fens abounds; but coughs, different respirations, and other symptoms of distempered lungs discovered a beginning consumption the first winter after they fixed their settlement there. The following *April* the Mastership of *Jesus College in Cambridge* became vacant by the resignation of Dr. *Pearson*, and our Author was, upon the first notice of it, appointed his successor by the Bishop. This change of situation was the more desirable to him, as it replaced him in the seat of learning from which he had been forcibly driven eighteen years before; as it was at a convenient distance for his paying frequent visits to his Right Reverend Patron; and above all as he entertained some hopes, that the purer air of it might have some effect towards the restoring his wife to better health: but for this it



was too late, her distemper was now past all remedies, she could not even bear the fatigue of removing, and died at *Ely* May 31st, 1662.

It would be impertinent to make any reflexions upon what the Readers imagination cannot but sufficiently represent to him, the sense of grief, the severe pangs and regrettings of heart which he felt at the loss of a woman of a most excellent character, who had raised him to a handsome competency of fortune, had been his support under distresses, and who had never had the least relish of the pleasures and entertainments of the world, but as he was a sharer with her in them. However this loss, great in itself, and made much greater, as the nurture of six very young children was devolved to his sole care and management, he piously considered as the will and work of Providence; as a necessity to which the whole race of mankind must submit; and that they give the best proof of their virtue and fortitude, who behave with most patience and resignation under the severest decrees of heaven.

Mrs.



Mrs. *Beaumont* lies buried behind the altar in the Cathedral Church at *Ely*, under a decent monument; upon which he ordered the following short, but significant inscription to be engraved.

Quod mori potuit  
Lectissimæ, Desideratissimæque

Conjugis

Elizabethæ Bellomontanæ

Sub Hoc Marmore condidit

Mœstissimus Maritus

J. B.

Hujus Ecclesiæ Canonicus

Maii 31. An. Dom.

1662.

After her obsequies were performed, and a proper interval of retirement for the indulgence of reasonable and real mourning, he removed with his little family to *Cambridge*: here he found, to his inexpressible concern, the sad marks of the late outrages and profanations still remaining, in his College Chapel. His good heart, which al-



ways felt in itself the strongest impressions of veneration towards the Supreme Being, was most sensibly touched at the unseemly appearance, and dilapidated state of the place appointed for his worship: he therefore made it his first care after he came to the government of that College, to repair and restore it to its former beauty; and this he liberally executed at his own proper and private expence, without suffering it to be an extraordinary burthen to the other members of the society.

The decease of Dr. *Hale* master of *Peter-House* in the year 1663, gave the Bishop an opportunity of replanting our Author in that soil, which of all others he most affected and desired: in advancing him to this station, his Patron gave not a less convincing testimony of his judgment in distinguishing true merit, than of his regards to personal friendship; for all the time he continued at the head of that society, his only endeavour was to recommend and preserve order in every thing which related to it, and to set before them,



them, by his own modest, frugal, and studious life, a pattern of all human and social virtues: and this design he surely answered above any man who had ever been raised to that station; his whole life being employed in promoting the constant and reasonable worship of the Deity, the due and salutary observance of the statutes, and the real welfare of every single member of the society. As he looked upon vice, profaneness and ignorance to be the certain sources of contempt and disesteem to any, but most of all, to a religious and learned community, he used all the means in his power to discourage them, without the least respect to the quality of the persons in whom they were found: on the other hand, as his judgment was quick in discerning virtue and diligence, under whatever disadvantage of birth or fortune they lay concealed, he omitted no opportunities of setting them in their deserved light, and of rewarding the possessors of them with his countenance and favour. Persons of learning, good sense and piety languishing in obscurity, and under the many di-



distresses which want and cold neglect too generally produce, were ever disagreeable objects to his benevolent heart, and therefore under the denomination of his Sizar, he always entertained one, and sometimes more, in his own family, where, from their admission to the College till they commenced Batchelors of arts, they were not only liberally supplied with the decent necessaries of life; but had at all times free access to his library, and very often to his more useful and improving conversation.

The same year he was instituted to the rectory of *Teversham* near *Cambridge*; and in the following to that of *Barley* in *Hertfordshire*; where he alternately resided in the vacation months every summer, feeding the indigent, instructing the ignorant, and faithfully discharging all the offices of the pastoral charge.

The next year he was drawn into a paper controversy with that learned Visionaire Dr. *Henry More*: The Doctor had advanced some doctrines in his *Mystery of Godliness*, which seemed to our  
Author



Author not only subversive of our excellent constitution both in Church and State, but also productive of many evils to the Christian Religion. He therefore made such remarks upon them as he thought necessary, and privately communicated them to the Doctor, by means of a common friend: by whom also he in the gentle spirit of Christianity admonished him to satisfy the University (where his book was conceived to have done most mischief) by retracting such of his Opinions as were most dangerous and heretical. But the Doctor thought fit to draw these private Objections on to the public stage, which he endeavoured to clear and answer by a long and laboured Apology. This appeal to the public laid Dr. *Beaumont* under the necessity of publishing the Objections, and making Observations upon the Apology: which he did with so much modesty, learning, wit, and judgment, that he received the thanks of the University, and a testimony of the good opinion, which that Body had of the performance, was added to the usual *Imprimatur*.  
Being



Being now in the highest esteem and reputation for his deep knowledge both in Theological and Polite Literature, he was in the year 1670 called, without any application from himself, or competition from any other, by the united voice and invitation of the Statutable Electors to fill the Divinity Chair. In this no less important and useful, than conspicuous station in the University, he spent the remaining part of his life, and applied himself to the constant discharge of the duties of it with the utmost punctuality and diligence. In that age of licentiousness, when, under the fair appearance of asserting a freedom of thought and a private judgment, to which all men have a natural right, every pretender to wit or reason took to himself the indecent and disingenuous liberty of ridiculing the mysteries, and cavilling at the principles of our holy Religion; and to support what were called pleas for human reason, of endeavouring to overthrow and reject the duties which are enjoined, and the expectances which are held forth by Revelation; when Jesuits, and other



other emissaries and agents of *Rome*, were, under the connivance of one Brother, and not only the protection, but under the open encouragement of the other, furnished with opportunities of perplexing mens minds with wonderful art, and propagating the errors and pernicious doctrines of that Church with too manifest success; when men, who had contracted a peevish prejudice and unreasonable bitterness against the established Church, both against the form of its Government, its Articles, and Liturgy, were busily sowing the seeds of faction and dissention, and infecting peoples minds with the tenets of *Calvin*, and the absurdities of Puritanism; while the nation was thus miserably rent in parties and factions by the opposite efforts either of those who had none, or of those who made a shew of reforming Religion, the University of *Cambridge* had the happiness to be generally untainted with the spreading poison; which security, under God, was in a great measure owing to the indefatigable endeavours, the profound learning, and the persuasive reasons of the King's Divinity Professor.



The plan, which in discharge of this important trust he marked out to himself of reading public Lectures in Divinity twice a week in every Term, was, (if not entirely new and peculiar to himself) carried on and executed with unusual and unexampled assiduity; for during the whole term of twenty nine years, in which he so worthily filled that Chair, he was very seldom known to allow himself in any omissions of this part of it, except when compelled by indisposition of health; from which cause, by the blessing of God, and a temperate life, no man ever had fewer interruptions.

The difficult passages in some of *St. Paul's* Epistles, and the ill use to which they were drawn by the enemies of the established Church and true Religion, had always been a matter of great concern to him; and therefore he thought that he could not do a more important service to both, than by a clear and copious explanation of them in the course of his Lectures. To this purpose in a pure, unaffected, classical stile, he went through the two Epistles to the *Romans* and the *Colossians*.

As



As the end of his Lectures was to promote true Religion, not to amuse fruitless curiosity, or to make a vain shew of unedifying learning, he made it his first care to settle the true reading, sense, and propriety of every verse according to the most accurate Canons of Criticism; and that he might answer this necessary end with more certainty, and to better effect, he not only collated every manuscript Copy of them, but he nicely examined every ancient and modern version, and compared them with our own, from which he sometimes, but with great caution and modesty dissented; then he consulted and considered the judgments of the Commentators in all ages and languages, from *Chrysostom* and his follower *Theophylact*, down to *Grotius* and other modern Expositors of the Sacred Writings. When he had fully cleared the meaning of each passage, he proposed and explained the doctrines of Christianity which fairly and naturally resulted from it; setting them in a proper light to inform the understandings, and direct the morals of his audience.



And then in the last place, he defended with great force and energy the doctrines, as they are received and assented to by the established Church, in opposition to Papists, Socinians, and every other faction and heresy in Religion, whose objections he considered with candor, and answered with convincing clearness, and irresistible reason.

Some parts of these Lectures being left by him in disorder, may account for his earnest desire that his Executor would not suffer them to appear in print; but the large sums which some Gentlemen in the first rank of learning have thought well worth their care to expend in procuring transcribed Copies of them, sufficiently declare, that true Religion is deprived of great jewels in the concealment of them, and that they are not published to the world. The Reader will find short extracts from them in the Appendix, N<sup>o</sup>. 4, 5, 6, &c.

Length of time (for it is now near fifty years since the University lost this eminent Professor) has almost swallowed up the remembrance of the  
great



great eclat which his behaviour in the Chair at the Public Divinity Exercises then raised in the world: but the few persons now living, who were present at some of those disputations, speak of the force and penetration of his reasoning, the restless flow of his graceful and emphatical elocution, and the authority of his determinations, with the warmest sense of self-complacency and admiration; and look upon it as a comfort and advantage to their advanced years, that they were members of that learned body when *Dr. Beaumont* filled the Chair.

Nor was this sense of admiration confined to that place, or felt only in the breasts of his countrymen; for his character and reputation were so much spread, and so well known abroad, that learned foreigners, when they intended a visit to that University, always chose to make it at a time, when they might both improve and entertain their minds, at those exercises, where the Professor, with the most copious learning, the fullest and clearest knowledge of every branch of Polemical  
Divi-



Divinity, and with that wonderful acuteness in answering objections, which was peculiar to him, presided.

It was his constant method, upon these occasions, to send an invitation to all strangers of rank and character to his own College; where they were received by him with that flow of courtesy and unconstrained cheerfulness of conversation, that they ever after retained the memory of it in their minds; and the testimony which they then had of his extraordinary merit, raised in them such a degree of esteem and veneration towards him, as produced an uninterrupted intercourse of friendly correspondence to the end of his or their lives.

In the year 1689, when the Comprehension was promoted under the fair appearance of uniting the whole kingdom in one form of God's worship and public devotions, he was nominated among the Commissioners appointed for that purpose: but he never took his place at that board; for, by his long experience and knowledge of the views  
and



and principles of those who were enemies to Conformity, he was very sensible how little probability there was of their resting satisfied with the alterations in the Liturgy, which were then proposed; and that, if they had been consented to, they were ready to frame other exceptions to it, which, he believed, they would have insisted upon with equal confidence and obstinacy.

He continued to discharge the several duties of his office with no less application and spirit, even when advanced to his 84<sup>th</sup> year, than he had done in the strength and vigour of his age; nor could the most earnest admonitions of his friends, nor the passionate intreaties of his only surviving, and deservedly dear Son dissuade him from undergoing such fatigues, as nature, at that season of life, could not well bear: with this too inflexible regard to his duty, and too little to the warnings of what he considered as a slight indisposition, he persisted in a resolution to preach in his turn before the University on the 5<sup>th</sup> of *November* 1699, and exerted himself upon the occasion with remarkable  
energy



energy and alacrity: but when the service of the day was concluded, he perceived himself so chilled and feeble, that he bore the removal to his own house with the utmost difficulty. A high Fever came on the same evening, and a few days after, the Gout in his Stomach; which after he had endured the most tormenting pains with that composure of mind, and resignation of himself to the disposal of the Supreme Being, which was agreeable to, and might be expected from a review of a well-spent life, put an end to his mortal state the 23<sup>d</sup> day of the same month.

Thus after a life full of as much virtue and reputation, as ever fell to the share of one man, died the great and excellent Professor *BEAUMONT*; regretted by all good men, and the whole University; but most of all by the members of that Society, over which he had so long, and so worthily presided; who lost in him the guide of their lives, the director of their studies, the witness and encourager of their virtues.

He



He was religious without bigotry, devout without superstition, learned without pedantry, judicious without censoriousness, eloquent without vanity, charitable without ostentation, generous without profusion, friendly without dissimulation, courteous without flattery, prudent without cunning, and humble without meanness. In short, whoever shall hereafter deserve the reputation of having filled with credit the several stations, which he so eminently adorned, will have reason to believe full justice done to his character, if for learning, piety, judgment, humanity, and good breeding, it may be thought worthy to be compared with that of **Dr. BEAUMONT.**

J. G.



Life and Writings of Dr. B. M. M.

He was religious without dogmatism, devoted with-  
out superstition, learned without ostentation, firm

## CHAPTER II

without passion, friendly without dissimulation,  
calm without indifference, and without

any and every virtue in him.

Whoever had met him before the revolution of  
1789, would have been struck by the

he so eminently adorned, will have reason to be-  
lieve full justice done to his character if for

ing, peace, judgment, humanity, and good sense.

ing, it may be thought worthy to be compared  
with that of Dr. B. M. M.

in the same manner as the

of the same kind as the

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## ERRATA.

- Page 13. line 20. for *intentions*, read *contentions*.  
 15. line 20. for *παιδοναλορ*, read *παιδονατορ*.  
 22. line 3. for *opposite*, read *apposite*.  
 33. line 7. for *different*, read *difficult*.  
 38. line 20. for *visionaire*, read *visonnaire*.  
 48. line 6. for *which after*, read *which, after*.  
 82. line 1. for *Eucharistæ*, read *Eucharistie*.

## POEMS



# P O E M S

On several Occasions.

---

## *Reasonable Melancholly.*

I.

**T**ELL me no more of Sweets and Joys;

Miscall not things;

Nor flatter poor unworthy Toys

As they were Kings.

'Tis not a pretty Name

That can transform the frame

Of Bitterness, and cheat a sober taste.

'Tis not a Smile

That can beguile

Good Eyes, and on false Joys true Colours cast.

II.

The World has store of things, which she

Does Pastimes call,

Which, tho' they sweet and tempting be,

Yet have their Gall.

Alas! tho' Time be now

Grown old, he's not so flow

A

That



That we should lend him wings; do what we can,

He makes no stay:

Mistaken Play

Passeth not Time away, but silly Man.

III.

Defiance, fair impostur'd Names

Of beauteous Cheats,

Well-favour'd Lies, and handsome Frames

Of poison'd Sweets,

Your Bait full fine does shew;

But the false Hook below

Is bearded with Vexation; who desires

Sweetly to be

Destroyed, he

May burn in your dear Aromatick Fires.

IV.

It must be so. — Could rotten Earth

Spring with sound Joys,

Fair Heav'n, and all it's sacred Mirth

Would seem but Toys.

Immortal Pleasures may

A Soul's brave thirst allay;

And those alone, those that are kindled by

The flaming grace

Of that bright Face

Which gilds the beauteous Sweets, that smile on high.

Come



## V.

Come hither Grief; one draught of thee

Will taste more sweet

Than all false Joy's Hypocrisy,

Which here doth greet

Deluded Souls; one Tear

Flows with more Honey far

Than all *Hyblean* Hives; one pious Sigh

Breaths sweeter Air,

Than all the fair

*Arabia*, and can sooner reach the Sky.

## D E A T H.

## I.

**L**OOK not so fierce; thy hands are ty'd, I know,  
And must be, till my Master lets them go.

Come let us parl awhile, and see

What makes the World to fly from thee:

Perhaps there's some mistake, and they

Shou'd rather run to be thy Prey.

Frown not in vain; I long to feel thy Sword,

But thou and I must stay, till Heaven gives the word.

## II.

What Fury's hand rak'd up the monstrous deep  
Of Shame and Horror, thence to fetch an heap



Of shapeless Shapes, which join'd in one  
 Make up thy Constitution?  
 Was Night thy Mother, or was Hell?  
 Both which in thy black Looks do dwell:  
 Or Sin than both more horrid? Surely none  
 But such an hideous She could bear so foul a Son.

## III.

No sooner born but straight thou learn'dst thy Trade,  
 And 'twas Destruction: All the World was made  
 Thine easy Prize; nor didst thou spare  
 To take thy glutt'nous fill: But where  
 Is all bestow'd? Thy craving Look  
 Is sad and thin, as Famine's Book;  
 All Flesh becomes thy Food, yet naked be  
 Thine ugly Bones; there's nought but Hunger grows in thee.

## IV.

Great was thine Empire, and thy Conquests great:  
 The proudest Kings bow'd at thy prouder feet.  
 With bold Corruption thou didst tread  
 On Glory's stoutest, fairest Head.  
 Thou bad'st thy shameless Worms go feed  
 In Princes bosoms, and with speed  
 Gnaw out the marks of Men, that none might know  
 What difference Human Dust, from common Earth cou'd  
 [shew.

But



## P O E M S.

5

V.

But now all that was Death in thee is dead;  
This was thy Sting, and this lies buried  
In one strong Grave; and there must lie  
'Till all the rest of thee doth die.  
Look not so grim and fierce; we know  
Y'are not our Lord, but Servant now.  
Or rather, y'are our Friend; do what you can  
You must be courteous now, ev'n in destroying Man.

VI.

Sweet Death, so let me call thee now, thy Hand  
Alone can bring our shipwreck'd Souls to Land.  
Thou with this stormy Life compar'd  
More calm, more sweet, more lovely art.  
The Graves thou ope'st are but the Gates  
Of blest and everlasting Fates,  
Thro' which our dying Life doth pass, to be  
Born in a surer Birth of Immortality.

*Cantic.*



*Cantic. chap. 2. ver. 10. 11. 12. 13.*

I.

**R**ISE up my Love, my Fairest one  
Make no delay;  
Now Winter's utmost blast hath blown  
Himself away.

II.

The cloudy Curtain's drawn aside  
To free the Light;  
No drop is left, pure Heav'n to hide  
From thy full fight.

III.

The chearly Earth doth, as she may,  
Reflect Heav'n's Face,  
With flow'ry Constellations gay  
In every place.

IV.

Our Birds fit tuning their soft throats  
The Angels Quire  
To echo back: The Turtles Notes  
With them conspire.

V.

The teeming Fig-tree's new-born Brood  
Abroad appear:

The



## P O E M S.

7

Vines and young Grapes breath out a good  
And wholesome Air.

VI.

All Sweets invite us to lay down  
Our dull delay;  
Rise up my Love, my Fairest one  
And come away.

---

*Thou shalt call his Name JESUS. S. Luke 1. 31.*

I.

**I**S it an Incense Cloud that breaks,  
Or is it Balm the Angel speaks?

CHORUS.

Ne'er did *Arabian* Beds enrich the Sky  
With such rich breath, nor Eastern field  
So pure and balmy Odours yield;  
Nor Paradise Perfumes ascend so high.

II.

From his fair Lips does Balsam flow,  
Or is it Manna that they strew?

CHORUS.

Such fragrant Balsam ne'er drop'd on the Earth,  
The kindest Heaven ne'er shower'd down  
So noble Manna on its own  
Dear Flock, when Wonders were its usual birth.

What



## III.

What is it then, O who can tell?  
 Speak Thou thyself, sweet *Gabriel*!

## CHORUS.

'Tis Heav'n I speak, from whence I hither came,  
 To shew how all it's Sweets do lie  
 Couch'd in one rich Epitome  
Of which great Treasure *JESUS* is the Name.

---

## H O M E.

**W**HAT is House and what is Home,  
 Where with Freedom thou hast room,  
 And may'st to all Tyrants say,  
 This you cannot take away?  
 'Tis no thing with Doors and Walls,  
 Which at every Earthquake falls;  
 No fair Towers, whose Princely fashion  
 Is but Plunder's invitation;  
 No stout Marble Structure, where  
 Walls Eternity do dare;  
 No Brass Gates, no Bars of Steel,  
 Tho' Time's Teeth they scorn to feel:  
 Brass is not so bold as Pride,  
 If on Power's Wings it ride;

Marble's



# P O E M S.

9

Marble's not so hard as Spite  
Arm'd with lawless Strength and Might;  
Right and just Possession, be  
Potent Names, when Laws stand free:  
But if once that Rampart fall,  
Stoutest Thieves inherit all:  
To be rich and weak's a sure  
And sufficient Forfeiture.

Seek no more abroad, say I,  
House and Home, but turn thine Eye  
Inward, and observe thy Breast;  
There alone dwells solid Rest.  
That's a close immured Tower  
Which can mock all hostile Power.  
To thyself a Tenant be,  
And inhabit safe and free.  
Say not that this House is small,  
Girt up in a narrow Wall:  
In a cleanly sober Mind  
Heav'n itself full Room doth find.  
Th' Infinite CREATOR can  
Dwell in it; and may not Man?  
Here content make thy abode  
With thyself and with thy God.  
Here in this sweet privacy  
May'st thou with thyself agree,

B

And



And keep House in peace, tho' all  
Th' Universe's Fabrick fall.  
No Disaster can distress thee,  
Nor no Fury dispossess thee:  
Let all War and Plunder come,  
Still may'st thou dwell safe at Home.

Home is every where to thee,  
Who can'st thine own Dwelling be;  
Yea, tho' ruthless Death assail thee,  
Still thy Lodging will not fail thee:  
Still thy Soul's thine own; and she  
To an House remov'd shall be,  
An eternal House above,  
Wall'd, and roof'd, and pav'd with Love.  
There shall these Mud-walls of thine  
Gallantly repair'd out-shine  
Mortal Stars; — No Stars shall be  
In that Heav'n but such as Thee.

*WISHES.*



## W I S H E S.

**N**OW I have mind and leisure  
To trip a chearly measure,  
Desire, come freely hither,  
And tell me plainly whether  
Thy Wishes come not thronging,  
And make thee big with longing.

Dost hanker after Pleasures,  
The Belly's lazy Treasures,  
Which there will rot before thee,  
And with Corruption store thee,  
Providing quicker breeding  
For Worms and fatter feeding?  
And howfoe'er it pleases  
Cheats thee into Diseases.

Do Gold and Silver woo thee?  
Abundance will undo thee.  
The Metal's sad ; be wary  
How much thou striv'st to carry.  
Enough is vaster Treasure,  
Than Wealth that knows no measure,  
Which Dropsy-like may kill thee,  
And split, but never fill thee.



To Honour's gaudy Splendor,  
Could'st thou thyself surrender,  
And court the glitt'ring graces  
Of high commanding Places?  
Where flatt'ring Eyes' Devotions  
Will wait on all thy Motions,  
And foulest Vices garnish  
With Virtues forced Varnish;  
Where Envy's Disaffections  
Will blast thy fairest Actions,  
And in ten thousand Places  
Will undermine thy Paces,  
Painting in thy confusion  
A falling Star's conclusion.

Do Wedlock's Looks invite thee  
In chaste Sweets to delight thee?  
But what if thou dost marry  
Millions of Cares, and carry  
Thy single Freedom's Treasure  
Into a Chain for Pleasure,  
Of which sole Death can ease thee;  
A Friend which scarce will please thee?

What, does thy Study lure thee  
Within it to immure thee?  
Alas vain project, Plunder  
Has broke that Plot in funder:

Cam-



*Cambridge*, thy genuine Mother,  
Is forc'd to be no other  
But Step-dame, and reject thee,  
Tho' once she did elect thee.

'Tis well, God does not fashion  
By Man's, his Reprobation.

Would'st if thou could'st come by it,  
Thy Living hold in quiet,  
And by its Profits, treasure  
Up Fuel for thy Pleasure?  
Fondling, how thou mistakest  
Thy Happiness, and makest  
Thy Gain, thy Loss! Th' hast gained  
Not to be spent and pained  
With mystick Cares: Most mighty  
Heroes who knew the weighty  
Burthen of Souls, have faster  
Fled from the Name of Pastor,  
Than unfledg'd Brats now hasten  
Upon this charge to fasten.

*St.*



*S. JOHAN. ad Port. Latin.*

## I.

**F**OOLISH Tyrant! spare thy Cost,  
 All thine Oil and Labour's lost.  
 This is a Seraph all on fire;  
 Oil will but feed his Flames up higher.  
 If thou would'st kill him, let him live:  
 Death his best Life to him will give.

## II.

Foolish Tyrant,  
 Who thus anoint'st thine Enemy  
 Too strong before for Hell and Thee,  
 And dost for streams of Torments, shed  
 Soft Oil of Gladness on his Head.

*SS. INNOCENTS Day.*

## I.

**G**O, Roseal Buds of Martyrdom,  
 In Paradise go take your room;  
 Where you may flourish, and not fear  
 That *Herod's* Sword can crop you there.

Your



## II.

Your little Lord that 'scapes to-day  
 All yours in richer Blood will pay:  
 First let him grow, and fill his Veins  
 Whose Blood must wash the whole World's Stains.

---

*NEW-YEAR's Day.*

## I.

**F**Eign'd *Janus*, now forget thy Name,  
 And both thy Faces hide for shame.  
 The nobler Face of Heaven and Earth  
 Are join'd in this Great Infant's Birth,  
 Who in his double Nature now is come  
 To ope the Year at *Bethlehem*, not at *Rome*.

## II.

Sweet Earnest of an happy Year,  
 Which on thy Front all Heav'n dost wear,  
 Shine out Fair Day, that we may see  
 That fairer Sun which smiles in Thee.  
 Shine out, that Heaven and Earth may have the Grace  
 To read the Name that's printed on thy Face.



## EPIPHANY OBLATION.

I.

OUR Gold, rich King of Poverty,  
 Our Incense, Infant Deity,  
 Our Myrrh for thy Humanity,  
 And our poor selves we bring to Thee.  
 In us our *East* is hither come,  
 To meet thine Eyes its fairer Home.

II.

O let this Gold wait on thy Crown:  
 This Incense let thine Altar own;  
 And this Myrrh on thy Tomb be thrown;  
 And our *East* be thine Eyes sweet Dawn.  
 So shall our other *East* and we  
 Adore no Sun, but only Thee.

## ASCENSION.

I.

LIFT up your Heads, great Gates, and sing,  
 Now Glory comes, and Glory's King;  
 Now by your high all-golden way  
 The fairer Heav'n comes home to-day.

Hark!



## II.

Hark! now the Gates are ope, and hear  
 The Tune of each triumphant Sphere,  
 Where ev'ry Angel as he sings  
 Keeps Time with his applauding Wings,  
 And makes Heav'n's loftiest Roof rebound  
 The Echos of the noble Sound.

*WHIT-SUNDAY.*

## I.

**F**OUNTAIN of Sweets! Eternal Dove!  
 Which leav'st thy glorious Perch above,  
 And hov'ring down, vouchsafest thus  
 To make thy Nest below with Us.

## II.

Soft as thy softest Feathers, may  
 We find thy Love to us to-day;  
 And in the Shelter of thy Wing  
 Obtain thy Leave and Grace to Sing.

C

On



*On the same.*

## I.

**T**HY Heav'nly Kingdom here below  
 Now like itself, dear Lord, doth shew,  
 And needs no Metaphor to tell  
 How lofty things beneath can dwell;  
 Now thy Celestial Flames are hither sent  
 To light the Stars of Earth's new Firmament.

## II.

How bright they shine! Brave Stars, whose Light  
 Spreads Day upon the face of Night!  
 And gilds the farthest Shades, which lye  
 Hid from the upper Heaven's great Eye.  
 Coasts to the glaring Sun unknown shall say,  
 Welcome sweet Beams of bright Religious Day.

## III.

These Heav'ns thy Glory shall declare,  
 And with thy Praises fill the Air.  
 The Tongues of this great Day shall send  
 Thy Name unto the World's vast End.  
 Where-e'er it lifts this Spirit shall blow, and find  
 Its Chariot on the Wings of ev'ry Wind.

*On*



*On the same.*

**T**UNE we our Heart-strings high,  
And to the Heav'nly Dove,  
As we are able, fly  
On vocal Wings of Love:  
To Him our Thanks and Praises pay  
In all the Tongues he gave To-Day.

---

*Whiteness, or Chastity.*

**T**ELL me, where doth Whiteness grow?  
Not on Beds of *Scythian* Snow;  
Nor on Alabafter Hills;  
Nor in *Canaan's* milky Rills;  
Nor the dainty living Land  
Of a young Queen's Breast or Hand;  
Nor on Cygnets lovely Necks;  
Nor in Lap of Virgin Wax;  
Nor upon the soft and sleek  
Pillows of the Lilly's Cheek;  
Nor the precious smiling Heirs  
Of the Morning's pearly Tears;



Nor the Silver-shaming Grace  
 Of the Moon's unclouded Face:  
     No; all these Candours  
     Are but the handsome Slanders  
 Cast on the Name of genuine Whiteness, which  
 Doth Thee alone, fair Chastity, enrich.

---

*A Morning Hymn.*

---

**W**HAT's this Morn's bright Eye to Me,  
     If I see not thine and Thee,  
 Fairer *JESU*; in whose Face  
 All my Heaven is spread! Alas,  
 Still I grovel in dead Night,  
 Whilst I want thy living Light;  
 Dreaming with wide open Eyes  
 Fond fantastick Vanities.

Shine, my only Day-Star, shine:  
 So mine Eyes shall wake by thine;  
 So the Dreams I grope in now  
 To clear Visions all shall grow;  
 So my Day shall measur'd be  
 By thy Grace's Clarity;

So



So shall I discern the Path  
Thy sweet Law prescribed hath;  
For thy ways cannot be shown  
By any Light but by thine own.

---

*An Evening Hymn.*

**N**EVER yet could careless Sleep  
On Love's watchful Eyelid creep;  
Never yet could gloomy Night  
Damp his Eye's immortal Light:  
Love is his own Day, and sees  
Whatsoe'er himself doth please:  
Love his piercing Look can dart  
Thro' the Shades of my dark Heart,  
And read plainer far than I  
All the Spots which there do lye.

Pardon then what thou dost see,  
Mighty Love, in wretched Me:  
Let the sweet Wrath of thy Ray  
Chide my sinful Night to Day;  
To the blessed Day of Grace  
Whose dear *East* smiles in thy Face.  
So no Powers of Darkness shall  
In this Night my Soul appall;



So shall I the sounder sleep,  
 'Cause my Heart awake I keep,  
 Meekly waiting upon Thee,  
 Whilst Thou deign'st to watch for Me.

---

### A FRIEND.

I.

**D**EAR Name, and dearer thing! to Thee  
 How dull and coarse all Jewels be!  
 Tho' I to them can Love maintain,  
 Yet they cannot love me again;  
 Cold Stones are sparkling gay,  
 But Thou of Fire of Life dost make thy Ray.

II.

O could our greedy World but read  
 The Value of a Friend indeed;  
 No *Indies* should be raked more,  
 No Deeps unbowell'd of their Store:  
 All Voyages should be  
 Made to no other Port but Amity:

III.

The only Port where we can find  
 Safe Harbour from the furious Wind

Of



Of treacherous Fortune; she who ranges  
About the World with Storms of Changes,  
And with her sudden Shocks  
Dashes Prosperity upon Sorrow's Rocks.

IV.

Why dost thou go much way about  
Vain Man! to find some Treasure out?  
'Tis not at City, nor at Court,  
At neighbour or at foreign Port,  
Where thou can'st surely find  
Thy Hopes, tho' firm and strong, crown'd to thy mind.

V.

O take the nearest Way: go trade  
To gain a Friend, and thou hast made  
A better Market far than they  
Who make Returns of glittering Clay,  
Which ever was and must  
Be subject unto Envy, Thieves, and Rust.

VI.

Hast thou a Friend! O hold him fast  
As thine own Soul; and know thou hast  
A Prize, which as most Kings desire,  
Few are so blest as to acquire.  
Greatness may Flatterers gain,  
But Friends scorn to be drawn by such a Chain.

Hast



## VII.

Haft thou a Friend! what'ere thou haft,  
 Thou haft compleatly double: caſt  
 Up thy Account no more for One,  
 Thy ſcant Identity is gone:

Thou art thy Friend, and He  
 By mutual Faith tranſanimates with Thee.

## VIII.

That Life He leads in Thee, to Him  
 More precious than his own doth ſeem;  
 His own he freely will reſign,  
 So he may ſtill be ſure of Thine;

Death only makes him live,  
 When he, by dying, Life to Thee doth give.

## IX.

Joys loſe to Him their Name and Taſte  
 But when with Him thy Share Thou haft:  
 Whenever thou receiv'ſt a Wound,  
 He feels as deep the Strokes rebound,

And claimeth as his right  
 The Moiety of thy diſaſterous plight.

## X.

Tho' all the World upon Thee frown,  
 He counts Thee ſtill no leſs his own:

'Tis



'Tis not thy Fortune, tho' as high  
As is a Crown's brave Majesty;  
But 'tis thyself alone  
Which knits Him to Thee in Love's Union.

XI.

Of Virtue's genuine Faithfulness  
True Love's pure Cement temper'd is;  
A Cement that disdains to feel  
Time's Teeth, which triumph over Steel,  
Or suffer any Harm  
From angry Fortune's most outrageous Storm.

XII.

Parental Kindness cold may grow,  
And filial Duty cease to glow;  
Ev'n matrimonial Fervour may  
Be chill and faint and dye away:  
But Friendship's resolute Heat  
In Loyalty's eternal Pulse doth beat.

XIII.

Tell all things else by thy flight Eye,  
Thou scorn'st their glosing Treachery;  
But, next to thy Devotions, spend  
Thy holiest Powers upon thy Friend.  
None but thy God, and He  
Inseparably linked are to Thee.



## F R I E N D S.

## I.

**T**HY Friends! nay, spare the Plural there;  
 Such things as Friends are Singular:  
 Thou of thy Phœnixes as well  
     May'st tell  
 Thy tale, and be believ'd as soon,  
 That thou hast many of what scarce is one.

## II.

Shines thy Sun fair? that glaring Light  
 To shew a Friend is too too bright:  
 The Day with gloomy Shades oppress'd  
     Will best  
 Discover him, whose Worth by none  
 But its own gen'rous Rays is seen alone.

## III.

Alas! thy fawning Courtiers be  
 Friends of thy Fortune, not of Thee:  
 Let Her but frown, and they will do  
     So too.  
 Be wary then, and just as far  
 Rely on them, as thou can'st trust to Her.

But



## POEMS.

27

### IV.

But hast thou met a faithful Heart?  
In spite of Fortune blest thou art.  
Write others down Acquaintance, yet  
Admit  
Sole Him into thy Friends' dear Roll;  
Them in thine Arms embrace, Him in thy Soul.

---

## HONOUR.

### I.

**A**MBITIOUS Sir, take heed,  
For thou on Glafs dost tread:  
No Glafs more beautiful and clear  
Than all the Paths of Honour are;  
No Glafs more slippery can be,  
Or brittle, than deceitful She.

### II.

Ambitious Sir, take heed!  
Thou trustest to a Reed:  
No Reeds more tofs'd, and scorned by  
All Winds, than Honour's Bravery;  
No Reed will wound more deeply thee  
Who lean'st on it, than treacherous She.



## III.

Ambitious Sir, take heed!  
 Thou rid'st a dang'rous Steed:  
 No Steed his Crest doth more advance,  
 Or prouder than Honour prance;  
 No Steed did e'er so fatally  
 Stumble, as most uncertain She.

## IV.

Ambitious Sir, take heed!  
 Thou dost on Poison feed:  
 No Poison in a goodlier Cup  
 Than that of Honour served up;  
 No Poison e'er made Drinker be  
 More swollen than doth baneful She.

*LOVE's Eye.*

## I.

**B**OLD Proverb! do not thus blaspheme:  
 What, is Love blind? why, GOD is Love,  
 And can'st thou Blindness charge on Him  
 Who is all Eye? Do but remove  
 False Prejudice, and thou shalt find  
 'Tis Passion, and not Love is blind.

Love's



## II.

Love's of so quick a fight, that He  
Aforehand with his Object is,  
And into dark Futurity  
With præsciential Rays doth press.  
How strange were Heav'n's fam'd Blifs, which lies  
In Vision, had Heav'n's King no Eyes!

## III.

Hast thou not heard how He set ope  
Those Eyelids into broad day fight,  
Which Nature's Seal had dammed up  
With a deep-lay'd annealed Night?  
And how can He in Blindness live  
Who, spite of Nature, Eyes can give?

## IV.

And wonder not that by a Clay,  
(The likeliest thing to close them up)  
He them unlock'd; this was the way  
His own Divinity to ope:  
A way which none but He could take,  
Who Man at first of Clay did make.

## V.

But if by Love thy meaning were  
Vain *Cupid*, I consent with thee;  
Blindness herself would never dare  
To count herself more blind than He:

And



And justly He doth want his Sight,  
Who joys in none but Deeds of Night.

---

*The Oath.*

I.

**Y**ES, *As I live*, I'll do't.—Nay stay  
My Friend, if that be all, I may

Not rest on this Security ;

Your swearing by

Your *Life*, doth but my Faith deter,

For you but by a Vapour swear.

II.

Your Life! what Lease makes Life your own ?

May not your flitting Breath be blown

Away by every moment's Blast ?

*Future*, and *past*,

Quite out of thy possession are,

And *present's* gone as soon as here.

III.

What mean'st thou then by *As I Live* ?

Death can thy Confidence deceive,

And make thee dye a perjur'd Man

Precisely when

Thou'rt swearing by thy Life : Take heed,

That Oath thy Essence doth exceed :

An



## IV.

An Oath, which only doth become  
 The mighty Mouth of GOD, from whom  
 Life learn'd to live. — Ah, mortal Wight,  
                   I sooner might  
 Yield on thy Credit to rely,  
 If thou but swearest, *As I Dye!*

---

*The World.*

## I.

**N**AY, now I'm sure my Judgment's sound,  
 Since ripe Experience is its ground.  
 Why, I myself have felt and seen  
           Thy tedious Vanity,  
 Fond shameless World, and can't thou ween  
 I will for Thee ev'n Common Sense deny?

## II.

Thou wear'st a beauteous Skin, I grant;  
 And do the deadly Serpents want  
           Those dangerous Hypocrisies?  
                   Or is the Poison's Soul  
           Less its curs'd self, because it lies  
 In the brave Ambush of a Golden Bowl?

When



## III.

When *Israel's* and Wisdom's King  
 Did stoutly to the touchstone bring  
 Thy fairest Pieces, did not they  
 Prove base and Counterfeits?  
 Whose Stamp tho' neat, and Colour gay,  
 Their purest Ore was but refined Cheats.

## IV.

And, Oh that I had been content  
 To rest on his Experiment!  
 But since I at the Cost have been  
 By Thee deceiv'd to be,  
 'Tis not another World could win  
 My Heart to dote or trust on empty Thee.

Go, fawn on those, whose frothy Mind  
 Can Solace in a Bubble find,  
 And *Juno* in a Cloud embrace;  
 Who by the lying Paint  
 Which smiles upon their Idol's Face,  
 Doubt not to count the Beauties of their Saint.

The



*The Journey.*

**M**Y Parents dear to see to-day  
 My Duty summons me away;  
 Yet must my Heart first wait on Thee,  
 Great Father, both of them and me.  
 So guide my Journey, that I may  
 Remember still Thou art my Way.

Thou art my Way, and if of Thee I miss,  
 My plainest Path will prove a Precipice.

*Winter-Spring, May 18.*

I.

**O** How the World's amazement now doth stare  
 Upon this Contradietion of the Year!  
 Whilst frowning *January's* Frost  
 Doth smiling *Maia's* Beauties blast;  
 Whilst Winter his chaste Bounds forgets,  
 And on the Virgin Spring a Rape commits.

II.

Poor ravish'd Spring! how ev'ry Leaf confesses  
 The Violence done to her goodly Tresses!  
 Her woeful Head how sadly she  
 Hangs down in ev'ry Flow'r! No Tree,

E

No



No Field, no Garden, where she went,  
But doth her piteous Injury lament.

## III.

Mark well, my Heart, too plainly painted here  
The Emblem of thyself in this sad Year:

The Rays of Righteousness's Sun  
By gracious Nearness had begun  
With Vernal Beauties thee to grace,  
And Heav'n's sweet Dew had wash'd and chear'd thy Face:

## IV.

But blasted now by Indevotion's Cold,  
Thy youthful Spring turns withered and old;  
The Beds where thy fair Flowr's did grow  
Alas! are but their Death-beds now:  
Nipp'd in their Bud thy First-Fruits are,  
And thou can'st only say, Such Sweets grew here!

## V.

And has some sudden Anger snatch'd away  
Thy courteous Sun? O no; thyself didst stray  
From thine own Bliss: He, constant He  
Desires not retrograde to be:  
It is not this, but th' other Sun  
Who of himself doth back to Winter run.



*Eloquence.*

## I.

**T**O speak or write  
Things which dare meet the searching Light,  
Solid Discourses pois'd with fit  
Judgment, and trimm'd with handsome Wit;  
Sweet Numbers, which can Pleasure's Soul distill,  
And thro' the willing Heart their Conquests thrill;

## II.

Words tuned by  
The heavenly Sphere's high Melody,  
Which with Devotion's Musick ring,  
And the Creator's Glory sing,  
Words which with charming ravishment surprize,  
And all the Hearers' Souls imparadise;

## III.

Is brave, I grant:  
And yet no certain argument  
But he who thus doth speak or write  
May be a Brat of swarthy Night;  
Nor must we think to calculate the Men  
By the sole Horoscope of Tongue or Pen.



## IV.

The Hand which paints  
 The Glories of sin-conquering Saints,  
 And makes the Deaths of Martyrs able  
 To breath fresh Life on a dead Table,  
 Upon a wicked Arm too often grows :  
 'Tis them, and not himself the Painter draws.

## V.

That Man for me  
 Not in whose Words, but Deeds I see  
 Zeal's gallant Flames. I dare not found  
 Substantial Worth upon a Sound :  
 His only is the solid Excellence  
 Of Rhetorick, whose Life's his Eloquence.

*Scripture translated.*

## I.

**O**F Babes in *Christ* is this your care,  
 To let them dang'rous Weapons wear?  
 What you esteem the safely-handled Word,  
 Is sharper than a two-edg'd Sword :  
 Must Children's fond Temerity  
 With two-edg'd Tools intrusted be?

Yes,



## II.

Yes, Sophister, with this they may:  
Altho' themselves with it they slay,  
Their Sacrifice gives Heav'n the best content,  
When they a broken Heart present:  
And only by this Sword they can  
Cut off their old condemned Man.

## III.

The sturdy Heretick it is,  
And not the tender Babe, whom this  
Weapon doth arm for Mischief: that wild Wight  
Under Hell's Dragon loves to fight:  
But Heaven's most gentle Lamb of all  
Meek harmless Babes is General.

## IV.

And He doth by his own sweet might  
Teach them to weild this Sword aright.  
To God thou need'st not lend thy Caution thus,  
For fear his Gift prove dangerous:  
Thou may'st thy Preachers, but 'tis odd  
Methinks, for Man to silence God.

## V.

Yet if he will in Latin teach,  
He shall thy License have to preach,

And



And Sermons he *ad Clerum* when he please  
May freely make. But have not these  
Lay simple Souls more need, good Sir,  
Than your learn'd Scholars, Him to hear?

## VI.

Come, come; 'twas ne'er Saint *Peter's* mind  
The Spirit's Sword should be confin'd,  
And under his Keys locked up: 'tis you  
Who in your Latin Scabbard now  
Keep it so close, I more than fear  
That Rust, at least, it gathers there.

## VII.

Then draw it out, for shame, and let  
Careful Translations furbish it:  
The oft'ner thus you draw it, you will see  
It brighter, and more genuine be.  
Draw, draw; if not for Laymen, yet  
For your own Priests it may be fit.



*Life's Uncertainty.*

## I.

**W**HAT ail'st thou, to complain of what  
Thy Heart believeth not?  
Why cry'st thou out on Life's Uncertainty,  
And yet preparest not to dye?  
Either thy Mock-Repinings spare,  
Or else be true to thine own Fear.

## II.

Yet let me tell thee, hadst thou wife  
And right-discerning Eyes,  
Thou might'st an advantageous Courtesy  
In Life's Uncertainty espy,  
And ground to thank thy Lord, that he  
Let it not out by Lease to thee.

## III.

This was the way Love did contrive  
To make thee truly live  
Before thou dy'st, and after thou art dead:  
The only way thy Heart to lead  
On in devout religious Care,  
And holy profitable Fear.

Thy



## IV.

Thy brittle Life's Inconstancy  
Alarms thee constantly  
To stand upon thy never-sleeping guard,  
And Night and Day keep watch and ward :  
By which strict Discipline may'st thou  
In thy Lord's service perfect grow.

## V.

So wilt thou suffer no fly Sin  
Thy Hold to undermine ;  
So shalt thou sift by wise Examination  
The bottom of each fair Temptation :  
For Spies Temptations are, and sent  
To murder thee in compliment.

## VI.

Wert thou for any term secure  
That this Life should endure,  
Alas, how eas'ly would'st thou yield to set  
Up all thy Rest and Joys in it !  
And never strive that Life to gain,  
Which shall for evermore remain.

## VII.

But now be brave, and throw disdain  
On what thou find'st so vain.



Is not thy Soul eternal? and can she  
 On this short Vapour doating be?  
 A Vapour, which each minute may  
 Break, tofs, and mock, and puff away!

---

*S. PETER's Cock.*

I.  
**W**ITH what indiff'rence read I how  
 The Cock did by his signal Crow  
 Alarm Saint *Peter's* Heart!  
 No Echo in my Breast I felt,  
 Into the thought of my own Guilt  
 To make my Conscience start.

II.  
 But ah! sweet Lord of Lenity,  
 Have not ungrateful faithless I  
 Deny'd Thee more than thrice?  
 And has the Cock not warned me  
 To think of both myself and Thee  
 By crowing more than twice.

III.  
 Should all my Life be brought to trial,  
 It would appear but a Denial

F

Of



Of what I owe to Thee:  
 Yet no such terrible Temptation  
 As *Peter's* was, e'er made invasion  
 Upon my Loyalty.

## IV.

Alas! the Cock, who by his Crow  
 Doth terror upon Lions throw,  
 Hath never frightened me:  
 I bolder am than they, for I  
 Tho' but a Worm, have dared thy  
 Almighty Majesty.

## V.

Sweet *Jesu*, it must be the Art  
 Of Love, which seizeth this my Heart  
 With penitent pious Fear:  
 Soft Strokes will steal themselves into  
 The Flint of that hard Soul, which no  
 Fierce Violence can tear.

## VI.

O turn to me thy gracious Eye,  
 And with its dear Artillery  
 Shoot, shoot my Bosom thro';  
 My Heart, tho' deaf unto the stroke  
 Of Sound, may learn to hear a Look,  
 And broken, Weeper grow.

Thy



## VII.

Thy blessed Look knows how to speak  
 Louder than any Voice, and shake  
 The sturdiest Heart asunder :  
 For in the radiant Treasury,  
 Great Lord, of thy Soul-conquering Eye,  
 Both Lightning dwells and Thunder.

---

*The Master.* S. Matth. II. 29.

## I.

**W**OULD thy Ambition paint thy Story  
 With Learning's never-fading Glory?  
 Thy aim is brave and high,  
 If thou thy Master warily  
 Dost choose; for such a choice, to thee  
 Will half the way to Learning be.

## II.

Looks thy Election now about  
 To find some Man or other out,  
 Whom Wisdom's Fame doth crown?  
 Take heed: for Error's plainly grown  
 So epidemical, that she  
 Becomes an human Property.



## III.

Look higher then ; thine Eye advance  
 Above that Cloud of Ignorance  
 Which blinds this World below :  
 Hark how the heav'nly Master now  
 His Scholars woo's ; — Come all, says he,  
 Who would be learn'd, and *Learn of Me.*

## IV.

Who would not learn of Him ? and yet  
 How few Disciples does He get !  
 All Oracles are dumb  
 But His ; and yet how slow we come  
 To only Him ! how fondly we  
 Fain would, yet would not learned be !

## V.

For Knowledge still doth tempt us all,  
 Nor fell we by our fatal Fall  
 From that Ambition, which  
 For the forbidden Fruit did itch :  
 But now true Knowledge on no Tree  
 Can grow, but that which once bare Thee.

The



*The Lesson.* *ibid.*

## I.

**W**HAT Lesson reads Heav'n's Master now?  
 Is't not too high for Worms below?  
 Can most immeasurable He  
 Shroud in our scant capacity?  
 Does not the very plainest Alphabet  
 Of Heav'nly Wisdom pose our quickest Wit?

## II.

Know then, that tho' He Sovereign be  
 In Wisdom's glorious Monarchy;  
 He's so in Mercy's too, and can  
 Stoop to the lowest Form of Man.  
 He who himself unto the Cross did bow,  
 Will not disdain to teach true Wisdom now.

## III.

Witness his easy Lesson, which  
 Tho' Heav'nly, doth no higher reach  
 Than *Lowliness*: and who is he  
 Who here can want Capacity?  
 Descent's Earth's natural Motion, and how  
 Can it be hard for Sons of Clay to bow?

Come



## IV.

Come learn of Me, for meek am I  
 And *lowly*, cryeth the Most High.  
 Ne'er didst thou in *Lyceum*, ne'er  
 In the grave Porch this Lesson hear;  
 The lofty Academy ne'er could reach  
 So high as this most lowly Lesson's pitch.

## V.

O study then with all thy Art  
 This Lesson how to get by Heart:  
 By Heart, by Heart it must be got,  
 And not upon thy outside float.  
 Meekness is then right built, when thou canst find  
 Her Ground-work in the bottom of thy Mind.

*Anger.*

## I.

**M**Y Friend, run quickly to thy Glass,  
 And read thy Cure in thine own Face.  
 Why should the Scorpion be  
 The readiest Remedy  
 For his own Poison, and not thou?  
 Apply, apply; 'twill do, I know.

See



II.

See what black Clouds thy Brow deform  
 With grim Threats of th' approaching Storm!  
 Lo! how thy pallid Cheek  
 And trembling Lips do seek  
 To make thee understand, how thou  
 Art posting to self-torture now!

III.

Look how thy working troubled Eye  
 In its own Fire doth strangely fry!  
 What Frowns plow up the grace  
 Of thy disturbed Face,  
 Preventing Time, and making thee  
 In one hour old and wrinkled be!

IV.

On mine rely not, but receive  
 The Warning that thyself do'st give:  
 Did'st ever view a Sight  
 Fuller of ugly Fright?  
 Be calmer then, in mercy to  
 Thy tortur'd self, tho' not thy Foe.



*The Times:*

## I.

**W**H Y slander we the Times?  
What Crimes

Have Days and Years, that we  
Thus charge on them Iniquity?

If we would rightly scan,  
'Tis not the Times are bad, but Man.

## II.

Constant Obedience they  
Do pay  
To their great Maker; and  
Do we do so? Nay, never stand  
To study Shifts; 'tis plain  
'Tis our Blot which the Times doth stain.

## III.

If thy Desire it be  
To see  
The Times prove good, be thou  
But such thyself, and surely know  
That all thy Days to thee  
Shall, spite of Mischief, happy be.



*The Rich Scornor. S. Luke 16. 21.*

## I.

**W**HAT? shall thy Dogs more courteous  
 Be, than thyself, to *Lazarus*?  
 Shall their Tongues court his Sores, and thine mean while  
 His Misery revile?  
 Strange Metamorphosis! which thus doth make  
 The Master strive to bark, the Dogs to speak.

## II.

Take heed: the Play may soon be done:  
 For in Life's Comedy not one  
 Of all the Acts but well may be the last.  
 O do but then forecast  
 What thy high Part will prove, when thou shalt be  
 Quite level'd by the just Catastrophe.

## III.

May not thine Exit follow'd be  
 With hellish Hissings? May not he  
 His Plaudit find clap'd by fair Angels' Wings?  
 Come, come, great Sir, these things  
 Are not vain Fancy's Froth; Life, tho' it be  
 A Play, will prove a real History.

G

*Home.*



*Home.*

## I.

**H**OME's Home, altho' it reached be  
 Thro' Wet and Dirt and Night; tho' heartily  
 I welcom'd was, yet something still,  
 Methinks, was wanting to fulfil  
 Content's odd Appetite : no cheer,  
 Say I, so good as that which meets me here,

## II.

Here, here at Home : Not that my Board  
 I find with quainter, richer Dainties stor'd ;  
 No, my high Welcome all in this  
 Cheap simple Word presented is,  
 My *Home* ; a Word so dearly sweet,  
 That all Variety in it I meet.

## III.

When I'm abroad, my Joys are so,  
 And therefore they to me seem Strangers too :  
 I may salute them lovingly,  
 But must not too familiar be ;  
 Some ceremonious Points there are  
 Which me from Pleasure's careless Freedom bar.

There



## P O E M S.

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### IV.

There must my Mirth's Tunes taken be  
Not by mine own, but by my Convive's Key :  
My Words and Smiles must temporize,  
And I myself a Sacrifice  
Must on that Humour's Altar yield,  
Which there the Company shall please to build.

### V.

If there on every Dish I tast,  
'Tis not myself, but some Disease I feast ;  
My Friend suspects if I forbear,  
That I neglect him and his Cheer :  
Nor is it easy to prevent  
Or mine own Mischief, or his Discontent.

### VI.

But Home, sweet Home, releaseth me  
From anxious Joys, into the Liberty  
Of unfollicitous Delight ;  
Which howsoever mean and flight,  
By being absolutely free  
Enthrones me in Contentment's Monarchy.



*Idleness.*

## I.

**O** Tedious Idleness,  
 How irksome is  
 Thy foolish Nothing! When all day  
 I struggled thro' the craggiest way  
 Of knottiest Learning to get up  
 To the fair top  
 Of some clear Knowledge, I did never find  
 My Body half so tir'd, so damp'd my Mind,

## II.

So tir'd and damp'd as now:  
 For monstrous thou  
 Thwart'st ev'n mine Essence, and dost choak  
 My sprightly Flame in drowsy Smoke.  
 Surely a Soul which dwells among  
 A quick and strong  
 Confort of Organs, ne'er was seated there  
 To lend to Sloth's dull Pipe her active Ear.

## III.

Were I to curse my Foe,  
 I'd damn him to  
 No Hell but thee; in whose blind Grot  
 He, tho' in Health, might lie and rot,

And



And prove Death's wretched Sacrifice  
 Before he dies;  
 Whilst he himself doth to himself become  
 Both the dead Carcase and the living Tomb.

IV.

May some Work ever keep  
 My Eyes from Sleep  
 Whilst they are waking! tho' it be  
 But some poor Song to throw at Thee,  
 Mischievous Sloth. Alas! I grutch  
 That I so much

Of this my little Time expend, whilst I  
 All Night seal'd up in lazy Slumbers lye.

V.

The longest Summer Day  
 Strait posts away :  
 An honestly employed Mind  
 Doth shrivel'd-up *December* find  
 In wide-spread *June*, and thinks black Night  
 Crowds out fair Light  
 As soon when *Sol* thro' lofty *Cancer* rides,  
 As when down to the *Fishes* Depth he slides.

*Hope.*



*Hope.*

## I.

**Y**ET still bear up: No Bark did e'er  
 By stooping to the Storm of Fear  
 'Scape that Tempest's Wrath, which rent  
 Two into one Element;  
 Whilst into one  
 Confusion

The groaning Air, and weeping Water run.

## II.

Bear up; and those proud Waves which dash thee  
 Shall but only fairer wash thee.  
 Bear up; and thou at length shalt find  
 All these Blust' rings are but Wind.

Trust Hope, and be  
 Assur'd that she  
 Will find thee out an Haven 'midst the Sea.

## III.

Suspect not any stony Shelf;  
 No Rock can split Thee, but Thyself.  
 Hope casts her Anchor upward, where  
 No Storm durst ever domineer.

Her Hand kind she  
 Holds out to thee,  
 To bid thee welcome to Security.



P O E M S.

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IV.

O then take her aboard, altho'  
All other Wares thou out dost throw ;  
Thy Bark will only lighter be  
By Hope's chearly Company ;  
    Tho' she doth far  
    Outweigh whate'er  
To stop the Waves' wide Mouths thou threw'st in there.

V.

Hope, tho' slow she be, and late,  
Yet outruns swift Time and Fate ;  
And aforehand loves to be  
With most remote Futurity.  
    Hope, tho' she dies,  
    Immortal is,  
And in Fruition's Fruit doth fairer rise.

VI.

Hope is Comfort in Distress ;  
Hope is in Misfortune Bliss :  
Hope in Sorrow is Delight ;  
Hope is Day in darkest Night.  
    Nor wonder at  
    This riddling Knot,  
For Hope is ev'ry Thing which she is not.

Con-



*Content. Philip. 4. 11.*

I.

**D**IVINE Content!  
O could the World resent

How much of Bliss doth lye

Wrap'd up in thy

Delicious Name; and at

How low a Rate

Thou might'st be bought; no Trade would driven be  
To purchase any Wealth, but only Thee!

II.

Thee, precious Thee,

Who can't make Poverty

As rich as th' Eastern Shore,

Or Western Ore;

And furnish *Job* a Seat

More fair and sweet

Upon the Dunghill, than the glitt'ring Throne  
Of Glory's Darling, pompous *Solomon*.

III.

And why may I

Not valiantly defy

The Face of any Storm

Mischance can arm

Against



Against my Bark? Why may  
I not obey  
His Will, which, tho' a Flood of Gall it seems,  
Will by Submission, turn to Honey Streams?

IV.

What will it cost,  
When I by Storms am tofs'd,  
Not by repining to  
Augment my Woe?  
Let all the Wind's worst Ire  
Proudly conspire;  
Yet, if I durst but say, *I am content*,  
Those Winds may whistle, for their Fury's spent.

V.

Content's the thing  
Which makes the Slave a King,  
Whilst in all Fortunes, still  
He has his Will:  
Nor do his Gives to him  
More heavy seem  
Because of Brags, than if they were of Gold;  
For, his own Slav'ry, he in Chains doth hold.

VI.

*Content* can laugh  
At all Mishaps, and scoff

H

Ev'n



Ev'n Scoffings and Disgraces;  
 Content outfaces  
 All Impudence, ev'n by  
 Meek Modesty:  
 And the Career of Opposition breaks,  
 Only because she no resistance makes.

## VII.

Content can be  
 Full, and good Company  
 In Solitude: Content's  
*Christmas in Lent;*  
 In Wracks and Losses, Gain;  
 Sun-shine in Rain;  
 A Crop of Sons and Daughters springing from  
 A single Bed, or Barrenness of Womb.

## VIII.

Content, is Peace  
 Amidst War's Miseries:  
 Content is Rest, altho'  
 Sleep flies the Brow.  
 Content, in Plunder's Wealth,  
 In Sickness Health,  
 Fruition in Hope, Plenty in Dearth,  
 In Night Day, Life in Death, and Heav'n on Earth.

O dear



IX.

O dear Content,  
 Thou only Firmament,  
 Where Stars can fixed shine;  
 May I in thine  
 Illustrious Orb, above  
 All Motions move!  
 So shall my panting Heart, with restless Rest  
 Wherever I am whirl'd about, be blest.

---

*A Dialogue.* S. Luke 16. ver. 24.

D I V E S.

O Let thy Pity, gracious Sire,  
 Drop down on my tormenting Fire!  
 Tho' in profoundest Death I fry,  
 Alas! I have not leave to dye.  
 Lo! how, with my Complaint, the Flame  
 Forth from my scorched Lips doth stream:  
 One Drop of Water will to me  
 An Ocean of Comfort be:  
 Send *Lazarus* then to me beneath,  
 To quench my Tongue and cool my Death.



ABRAHAM. y. 25.

When Thou and He on Earth did dwell,  
 Thou hadst thy Heav'n, and He his Hell:  
 But changed both, you now do reign,  
 In Pleasure He, and thou in Pain.

y. 26.

Besides, between our Realm and yours,  
 A mighty Gulph the way devours,  
 And frights all feet from vent'ring thro'  
 From you to us, and us to you.

DIVES. y. 27, 28.

Then let him warn my Brethren, how  
 To 'scape this Sink of Deaths below:  
 'Tis Loss more than enough, that thus  
 Hell has gain'd One of Six of us.

ABRAHAM. y. 29.

What other Preachers need they, who  
 May to the Law and Prophets go?

DIVES. y. 30.

If one from Death to Life repent,  
 'Twill make them also penitent:  
 A dead Tongue moves the quickliest, and  
 No Pulpits can like Graves command.

ABRA-



P O E M S.

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ABRAHAM. *ſ.* 31.

When *Mofes* and the Prophets can  
Not rouse th' impenitent Heart of Man,  
No Refurrection from the Dead  
Will raise him from his sinful Bed.

---

*A Dialogue.* S. John 11. ver. 21.

MARTHA.

**D**EATH had not ventur'd to draw near,  
Hadst Thou, Great Lord of Life, been here.  
But in thine absence bold he grew,  
And us in our dear Brother flew.

JESUS. *ſ.* 23

Thy Brother fell, when he was slain,  
But to rebound to Life again.

MARTHA. *ſ.* 24.

I know that he shall raise his Head  
Again, when Time is put to bed;  
When thy great Trump shall summon forth  
The World, and wake up Dust from Earth.

JESUS. *ſ.* 25.

Already Faith's clear Eye in me  
May Life and Refurrection see.

Who



Who puts in me his faithful trust,  
 Shall live ev'n in his bury'd Dust;  
 Nor ever shall Death's proudest Darts  
 Feed on believing living Hearts.

Believ'st thou this?

M A R T H A. y. 27.

Sweet Lord, no more;  
 My Faith doth Thee as God adore,  
 Who from thy Father's Bosom forth  
 Didst come to bring down Heav'n to Earth.

M A R Y. y. 32.

Dear Lord, who once vouchsaf'd to let  
 My Ointment dew thy blessed Feet,  
 O give me leave, that I before  
 These Altars now my Tears may pour:  
 That for thy Burial was; but this  
 Effusion for my Brother's is.  
 For he, because Thou wert not here,  
 Is flown to Heav'n to seek Thee there.

J E S U S. y. 34.

Where is he laid?

M A R Y.

Sweet Lord, O come,  
 See our Grief's Monument, his Tomb.

J E S U S.



P O E M S.

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JESUS. v. 39.

Remove the Stone.

MARTHA.

Corruption now

Has had four Days mature to grow:

Alas! what Comfort can we think

Such Graves' Mouths breathe, but deadly Stink?

JESUS. v. 40.

Told I not thee, thy faithful Eye

God's glorious Power should descry?

Alas! thy Faith (as thou shalt see)

More dead and rotten is than he.

—*Lazarus, come forth!*

v. 44.

He comes, he comes!

O mighty Word, which can from Tombs

Fright Death and Fate; and make him, who

Is ty'd and bound, have pow'r to go!

EASTER



*EASTER Dialogue. S. Joh. 20. 13.*1<sup>st</sup> ANGEL.

**T**HOSE Fun'ral Tears why dost thou shed  
On *Life's* and *Resurrection's* Bed?

2<sup>d</sup> ANGEL.

Why must those low'ring Clouds of Sadness  
Deflow'r this Virgin Morn of Gladness?

MAGDALENE.

What Morn of Gladness, now the Sun  
Of all my fairest Joys is gone;  
He whom my Soul did hope to meet  
Here in this West in which he set?  
But Oh! that more than deadly Spight,  
Which rob'd him of his Life's sweet Light,  
Lives here, you see, in Death's own Cave,  
And plunders him ev'n of his Grave.  
Nor know I where our Foes have set  
His Body and my Soul with it.

JESUS.

Woman, to what Loss do thine Eyes  
Such full Drink-Off'rings sacrifice?

MAGDALENE.

Sweet Gard'ner, if thy Hand it were  
Which did transplant him, tell me where

Thou



# P O E M S.

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Thou set'st that precious Root on whom  
Grow all my Hopes; and I will from  
That Soil remove him to a Bed  
With Balm, and Myrrh, and Spices spread,  
Where by mine Eyes' two Fountains he  
For evermore shall water'd be.

J E S U S.

Mary.

M A G D A L E N E.

O-Master!

A N G E L S 1st & 2d.

With what sweet

Fury she flies at his dear Feet,  
To weep and kiss out, what she by  
Her Tongue could never signify!

O no! the Powers of sweetest Tongues  
Of String or Pipe-attended Songs,  
Can raise no pitch of Joy so high  
As *Easter's* rising Majesty.

O glorious Resurrection which does rise  
Above the Reach of loftiest Ecstacies!



Thou feel'st that I am not alone  
Grow all my hopes; and I will soon  
That thou knowest that I am not  
With pain, and Mirth, and sorrow  
Where by some two hours I  
For evermore shall dwell

P. O. E. M. S.

O Mother, I am not alone  
With pain, and Mirth, and sorrow  
Where by some two hours I  
For evermore shall dwell  
O Mother, I am not alone  
With pain, and Mirth, and sorrow  
Where by some two hours I  
For evermore shall dwell  
O Mother, I am not alone  
With pain, and Mirth, and sorrow  
Where by some two hours I  
For evermore shall dwell  
O Mother, I am not alone  
With pain, and Mirth, and sorrow  
Where by some two hours I  
For evermore shall dwell



POEMAT A  
V A R I A.

AUCTORE

*JOSEPHO BEAUMONT, S.T.P.*



FOR SALE

WATER

FRONT

OF THE

POEMATA

VARI

AUTHOR

JOSEPHO DE MONTE, S.P.

THE

OF THE

OF THE



*Magi ad Christum.*

## PRIMUS.

## I.

**O** Tu, fereni deliciæ Poli!  
O Matre longè Gnate vetustior!  
O arra Cælorum, O Catena  
Quæ Superos Hominesque jungis!

## II.

In se remigrent byssina luminum  
Plenasque reddant pallia gemmulas.  
Excessit huc Ganges, tuumque  
Ipse Oriens coliturus ortum.

## III.

Nunc fume flavas pocula filias  
Summi Metalli; nunc cochlearia  
Cessantis hæredes mamillæ,  
Et teneri famulos palati.

## IV.

Dum colla sperant hæ tua bractææ  
Ludunt refractis lumina saltibus.  
Sume has catenas, fume amicas,  
Non aliter tibi vincla vellem.

## SECUNDUS.



## P O E M A T A.

## SECUNDUS.

## I.

Cæli propago; signiferi faber;  
 Lux prima Phœbi; maxime parvule;  
 Qui solus Atlas, quique solus  
 Omnipotens, tenerumque Numen,

## II.

Permitte, (nostro pectore stat focus)  
 Permitte parvam thuris adoream;  
 Fumumque per nares vagari,  
 Et tenebras simulare suaves.

## TERTIUS.

## I.

O Horte nuper confite, semina  
 Cujus dederunt sydera; sydera  
 Jam victa demisso decore,  
 Jam stabuli radiis minora.

## II.

Frontis venustis jungito liliis  
 Myrrham; genarum confere florido  
 Myrrham roseto. Vestris odore  
 Myrrha cupit redolere vultus.

*In*



*In Christi Passionem, Threnodia.*

SUSPIRIUM I. Mat. 27. 2.

Δήσαντες αὐτὸν, ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πι-  
λάτῳ τῷ ἡγεμόνι.

I.

**P**ORTARE parvum est pondera criminum,  
Ni detur ultra, crimine cum novo  
Pondus catenæ? has plus peritè  
Vota manus sociare norunt.

II.

Sic osculantèr cur digitos procus  
Ferratus ambit? pulchrior annulus  
Debetur illis, et refuso  
Gemma suo radiaret auro.

III.

En O! fatelles ruminat horrido  
In dente bilem, marmora complicans  
Callosa vultûs, ut minaci  
Latius expatientur irâ.

IV.

Cætus protervis æthera fustibus  
Stuprant querentem; lusitat ensium  
Fatale fulgur, dum catervæ  
Fulmina vociferantis, istis

Condigna



## V.

Condigna factis præmia personant,  
Quassoque narrant flagitium polo.  
Ecce! ecce porrecti furoris  
Dextra sacrum violenta corpus

## VI.

Contemptuoso promovet impetu,  
Donec fatetur proxima Curia  
Horrenda majestas tribunal  
Quo timide fedet aura judex.

## VII.

Sic terrefactæ vulnera carbaso  
Sufflatus Eurus densat, et asserum  
Fædus procelloso resolvit  
Diffidio, minuitque mali

## VIII.

Illâ innocentem forte Superbiam.  
Hujus furores discipulus studet  
Primo, Euroauster murmurante  
Mox tumidis recitare buccis.

## IX.

Accitus isto cominus irruit  
Fragore Caurus, nec minus impetu  
Dives tremendo, vel ruinæ  
Mitior ambitione fertur.

Incerta



X.

Incerta fati, certaue vellitur  
Hinc inde Navis; factaque frivole  
Vicina Cælo, proniore  
Prora petit Phlegetonta rostro.

XI.

Illamque tandem spumea naufragi  
Index doloris fuscipit, aurium  
Indocta semper, viscerumque  
Scylla, necem minitante saxo.

SUSPIRIUM II. v. II.

Ὁ ὃ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνου. καὶ ἐπηρώτησεν αὐτὸν  
ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὃ ὃ  
Ἰησοῦς ἔφη αὐτῷ·

Σὺ λέγεις.

I.

**S**IC stare certo est corruere impetu:  
Scandas tribunal, justior arbiter,  
Arramque supremi protervos  
Judicii doceas, JESU.

II.

Heu! nescienti crimina (ni pati)  
Objectat atro gutture Concio,  
Mendax fed et verax aruspex  
Horribilis subitque fati.

K

Castigat



## III.

Castigat intus languidulè pio  
Sese Pilatus iudicio, manu  
Deludit ignarum fluentum  
Sanguine protinus imbuendâ.

## IV.

O en! potentes omnigeni mali,  
Latronis ultra discipiunt scelus.  
En stragis audacem Barabbam  
Turba petit sitibunda cædis,

## V.

Illumque tandem non ducis indiga  
Exemplar iræ sanguineæ capit,  
Vincitque tam docto furore, ut  
Vivere jam mereat Barabbas.

## VI.

Christi apparatus, nubila ut impudens  
De Sole ventus, dissipat impetu  
Vulgus rapaci; puritatis  
Sola suæ toga copiosa

## VII.

Manfit fideli tegmine Numini,  
Dum furda multo verbera milite  
Nimbum coarctant pertinacem  
In lacerum, tacitumque corpus.

Heus



VIII.

Heus O; flagellum jam sua crimina  
Et vestra luget planctibus asperis.

Fraudatis ipsi vos futuri  
Præpropera feritate lusûs,

IX.

Quem falsa cudat gloria purpuræ.

Heu! vanus oro. Non patiens suæ

Ripæ tumescit provocatus

In latices cruor ampliores,

X.

Ut liberato corporis hortulos

Torrente mergat; lymphula lymphulam

Suadens vagari, dat dolori

Mille oculos, lachrymasque mille.

SUSPIRIUM III.

Ἐκδύσαντες αὐτὸν, περιέσθηκαν αὐτῷ χλαμύδα κοκκίνην.

I.

**V**AH purpurantis dedecoris decus!  
Ingloriosæ tollite gloriæ

Fraudes superbas, nec modestè

Improbis infidiosa rubro



## II.

Commenta pannus tegmine contegat.  
Quid tu lacertis, heu! male fortibus  
Cogis corollam, quid sodales  
Implicitas vegetantis iræ

## III.

Unire diro conjugio studes,  
Certans tyrannos cudere spineos?  
Averte crudeles honores,  
Non opus est cumulare spinas

## IV.

Huic quem dolorum pectore turbido  
Spineta vexant. Fertiliū nemus  
Non sic capillorum vigeret.  
Atque polo caput implicandum

## V.

Guttantis odit tegmina coccini;  
Et criniosi fraude voluminis  
Undare mallet, tutiusque  
Aereis fluitare viris.

## VI.

Cur sceptræ dextræ tradere mimica  
Testes caduci sic juvat imperi?  
Heu! ipse stridentis procellæ  
Stat Dominus patiens arundo.

En!



VII.

En! mentienti poplite militum  
Curvatur astus, sollicitus dare  
Submissiones arrogantes,  
Atque humiles simulare fastus.

VIII.

Salve tremendum filia criminis  
Iscaiotæ subdola perstrepat.  
Magnisque vestitum rotatur  
Nominibus titolare virus.

IX.

Mox ora sputum tristia fætidum  
Non hanc merentis Canitiem tegit:  
Sputum salivæ fuscitantis  
Immemor è tenebris ocellos.

X.

Nunc pervicacem degener induit  
Sceptrum bacillum, verberibus genas  
Christi frequentantem silentes  
Plurima dum parit ora vultus

XI.

Et vulnerantur vulnera. Malleo  
Victorioso sic domat artifex  
Non obstinatum subjugari  
Egregii faciem metalli.

En



## XII.

En pompa tandem progreditur; sua  
 Vivo feretro non modo funera  
 Portat, sed et Christus dolendo  
 Officio parilem meretur

## XIII.

Ligni laborem. Currito, Mufula,  
 (Guttæ sequaci prodere tramitem  
 Nôrunt cruentæ) sed memento  
 Cum tragico simul ire plectro.

## SUSPIRIUM IV. §. 33.

Ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ ἔδωκαν αὐτῷ πιεῖν ὄξος  
 μὲν Χολῆς μεμιγμένον.

## IX.

**E**N O, silentis municipes Stygis!  
 Ut Terra vestram Tisiphonen novi  
 Excusat invento furoris  
 Difficilem superantis Orcum!

## II.

Affixus hæret certior ut ruat,  
 Tardoque leto crebrior occidat.  
 Plantas inexpertas cruoris,  
 Atque manus cruor osculatur.

En!



III.

En! en, aceti conscia spongia  
Fellisq;e fratris stulta superfluos  
Propinat angores labellis  
Felle alio nimum lavatis.

IV.

Tandem intricati flumina sanguinis  
Scrutatur ensis cuspide splendidâ,  
Heu! quam potentèr curiosus  
In lateris penetrare cellas!

V.

Phæbus pudicis se tenebris tegit,  
Atque immerenti lumina seculo  
Infensus aufert, et relicta  
Attonito finit astra mundo.

VI.

Nocturnus omni climate stat dies;  
Sub Sole summo serpere maximas  
Miratur umbras, inquieta  
Terra die latitante falli.

VII.

Expergefacto marmora pulveri  
Jam pænitentes discutiunt fores;  
Vermisque reddit mutuatas  
Fænore cum vegeto placentas.

Postlimi-



## VIII.

Postliminares non trepide choros  
 Jam corda tentant; et cineres suâ  
 Jam sponte in ævi audaciora  
 Bis validi cicurantur ossa.

## IX.

Sanguis relictî jam laticis memor  
 Audet reverti. Durities soli  
 In carneam byssum labascit,  
 Inque viros resipiscit ultro

## X.

Commota tellus. Decrepitus sibi  
 Velum senectam proditor advocat,  
 Rumpique contentus, fatetur  
 Commoriens retegenda sancti

## XI.

Secreta Templi (forfan et obviam  
 Tecti ruinam) dum facilis Dei  
 Flecti, oscitantem in victimarum  
 Fatum aliud manifestat aram.

*Ad*



*Ad Christi Sepulchrum.*

I.

**F**INGE Tu, saltem lachrymante vultu  
Præficas Marmor, (cadit Ille dignus  
Saxa quem plangent) liquidis cadaver  
Imbue gemmis.

II.

O lapis, tandem pretiose, lectum  
Disce mentiri; triduana mortis  
Bruma pulvinar roget et profundi  
Gaudia somni.

III.

Tertio en! tandem juga ditat auro  
Sol, et detexit tacito sepulchro,  
Saxeo longum manet haud I E S U S  
Incola fulco.

IV.

Surge tu, Saxum, domitantis audi  
Mallei jussum, pete chasma Templi,  
Sic novis notum poteris lacertis  
Cingere Christum.



*Ad venerabilem SS. Eucharistæ institutionem  
Plausus Hymnicus.*

## I.

**A**BITE, vilis quos reprimat Tepor,  
Sensuque Cælum iudice pensitat.  
Abite, quos vanus benignum  
Fervor agit cohibere Numen.

## II.

Jam fæta magno femine Charitas  
Immensa gestit promere gaudia,  
Majorque festinat renasci  
Degeneri Paradisus Orbi.

## III.

Resolvit omnem fortis Amor Deum,  
Totumque miras dividit in dapes:  
Docetque Sacratæ liquentem  
In pateris fluitare JESUM.

## IV.

Non Angelorum nobilior cibus  
Menfas coronat; non generosius  
Ridet Nepenthes, crediturque  
Cherubicas animare Cænas.

Venite



V.

Venite Myſtæ, ſiqua monet fitis  
Æternitatis: jam liquidam licet  
Haurire Vitam, jam Supremæ  
Mente piâ accubuiſſe Menſæ.

VI.

Non invidemus Cælitibus ſuum  
Numen reverti: ſufficis integer  
Utrique Mundo, Teque Terra  
Servat adhuc tua, Magne J E S U.

*Ad ſuam Animam.*

I.

**R**EGINA vitæ maxima, parvula,  
Quæ ſola ſenſus et regis et fugis,  
Conſtare quam delectat oſſe,  
Et liquidis trepidare venis;

II.

Ne te catenis Plutus in aureis  
Ducat. Metallo non animam cupit  
Natura; ſic nec fulva terra,  
Credito, par queat eſſe rubræ.



## III.

En! omne pallor conscius occupat  
Languoris aurum. Mittito, mittito,  
En! sponte nativas remigrans  
Terruit in Phlegetontis oras.

## IV.

Pulchrâ superbos temne superbiâ.  
Non unde lapsus celsior, expete.  
His astra sublimi negantur  
Vertice qui cupiunt ferire.

## V.

Fallax honoris bractea lufitat  
Furtim, vicissim, fulgura furripit,  
Accerset et fronti nigellam  
Ebria vel levitate larvam.

## VI.

Sublime vitrum tu fuge, lubrico  
Calcare passu; tu loca fulmini  
Vicina, permittas ruinæ  
Enceladi minitantis astra.

## VII.

Ne tu venustum capta puellulæ  
Sugas venenum; nec sine flammulæ  
Dulces dolores, nec sagittam  
Te tacito violare fulco.

Ah!



## VIII.

Ah! non rosetum fæmineis genis  
Natura pinxit, sed muliebria  
Peccata veraci colore  
Infinuat rubicunda testis.

## IX.

Nix quæ vagatur tramite lacteo  
Dispersa terras per manuum vias,  
Non suadet ignes, sed pudicam  
Casta docet tolerare brumam.

## X.

Nodi capillis qui faciles meant  
Non corda quæerunt; sed bene perfidi  
Nunc colla produnt, nunc procantis  
Blanda fugant Aquilonis arma.

## XI.

Sis tu pudico corporis unici  
Contenta tecto; te tua brachia  
Cingant, et osc' lum dent vicissim  
Labra sibi, rapiantque dando.

*Recum-*



*Recumbens Dormitum.*

I.

**N**UNC, O, sopori vos quoque cedit  
 Curæ diurnæ, nec vigiles meum  
 Turbate somnum; quin jacete;  
 Namque graves fatis esse novi.

II.

Et tu quietis, mens mea, pulsibus  
 Mulceto pectus, dum calidum gelu  
 Deludit artus, dumque plumbum  
 Pondere me levat innocenti.

III.

Sic, O, secundam sentio vesperam  
 Tardis ocellis; fimbria fimbriam  
 Prendit sororem, et lenta passu  
 Invalido semiverba languent.

*Ad D. M. SKIPPON.*

I.

**I** Charta, ne sis tramitis anxia,  
 Spissis politur femita gratiis,  
 Musæque divino protervas  
 Tripudio domuere cautes.

Illuc



## II.

Illuc videbis tendere gloriæ  
Justæ curulem, quâ sedet impudens  
Rifura marmor, temporumque  
Canitiem, fluidosque dentes,

## III.

Et non superbis proxima Numini  
Sparfura lauris Fama sedilia.  
Adversus occurret fugati  
Grex vitii, et pudibunda curtans

## IV.

Mortale vulgus nomina. Prodigio  
Laxata rifu, et congenito levis  
Moria plumbo, terreoque  
Aufugit hinc glaciata plaustro.

## V.

Hinc ambulantes passibus ebriis  
Montes videbis; credito, Pelios  
Et Taurus humanam figuram  
Jam referunt simulante fastu.

## VI.

Hinc iste crebris divitiis inops  
Fulvi sacerdos Numinis, et simul  
Licitor recedit, gloriosas  
Sollicitus retinere fordes.

I charta,



## VII.

I charta, dextram, quærito candidam  
 Skipponianam, nam calami finat  
 Fortasse nævos; heus, magistri  
 Grata etiam memorato pectus.

*Ad C. B. in illud suum cum Voto:  
 Ad magna pergo Sydera Cælitum.*

## I.

**S**IC vota cudas, sic rutilantia  
 Præoccupari Sydera gestiunt,  
 Scintillulanti dum feruntur  
 Tripudio, latebrisque curtis

## II.

Mallent prehendi. More puellulæ  
 Quæ fraude primum vitat amasium  
 Ut capta vincat, conscioque  
 Strata fiet, sed amata lecto.

## III.

Imufne! colles ut minuunt suos  
 Pinus! ut omni sordida Libano  
 Arbusta serpunt, et superbæ  
 Decubuit genus omne Cedri!

Amifit



IV.

Amisit altam Cambria montium  
Distinctionem ; Pendulus in tuo  
Macrescit arvo, nec modestæ  
Despicit inferiora vallis

V.

Et fastuoso pascua vertice  
Obscurat : Ipse Gogmagog impudens  
Sacras facelli Henriciani  
Definit exuperare cristas.

VI.

Vix Ætna flammis conspicitur suis,  
Soloque restat nomine Caucasus ;  
Neutramque Parnassus levare  
Jam meminit super arva frontem.

VII.

Nascuntur omni Cyclades in Globo,  
Nec magna durant regna ; per æquora  
Passim supergressus refusa  
Navigat irrequietus Orbis.

VIII.

Jam, jam liquefcit, jamque suum nihil  
Ultro fatetur Terra ; supernato  
Utres Deorum, spongiaeque  
Ætherias, liquidumque cælum.

M

Nunc



## IX.

Nunc abstinentis janua flammulæ  
 Puro remigrat cardine; panditur  
 Immixtus ardor, congenerque  
 Syderibus generosus ignis.

## X.

Saltem hoc probati sumus, ut ætheris  
 Justum metallum. Eheu! urimur, urimur,  
 O Tu Supernorum Monarcha  
 Salvifica approperto dextrâ.

## XI.

Io! prehenso cornua frigidæ  
 Jucunda Phæbes. Splendida, splendida  
 Quæcunque cerno; nec metallum  
 Jam niteat, neque margarita.

## XII.

En! ipsa cæli bruta micantibus  
 Vestita stellis; cedite bestiæ,  
 Humanus advento. Quid hoc est?  
 Deficit, hei mihi, pes.

*Ad*



*Ad T.S. qui ruri agentem, Incusavit languentis  
amoris.*

## I.

**V**OS O maritis quæ datis ulmeis  
Complexa vites gaudia rusticæ,  
Narrate quam vestris amores  
Sæpe meos recolens notavi.

## II.

Tu, Brette, pratis qui recreas sitim,  
Tortisque furtim laberis atrius  
Qui fallis Hadleiam fluentis  
Quæ fugiunt remanentque semper,

## III.

Dic O! propinquis quot tua murmura  
Vici querelis, dum latices lego  
Dextris amicis conjugatos,  
Hasque manus vacuas amici.

## IV.

Dic, ut reprimi creber adulteram  
Lympham lutofo quæ recubat toro;  
Dixique cælesti nitore  
Stanbrigii radiare pectus.



## V.

Dic sylva, nostræ conscia semitæ  
 (Quid quid susurris flamina circinas?)  
 O dic aperte, dic sacrata  
 Quot corylos docui fateri

## VI.

Cultro magistro nomina Stanbrigi.  
 Heus! certa vocis, sera licet comes  
 Echo, supremum tu studebas  
 Dic, quoties simulare Thomam.

*Ad C. B. post Cupidini vale dictum.*

**V**ICINO de sole tuæ rediere Carinæ,  
 Et victa in miti climate flamma perit.  
 Quàm meminisse juvat grato confecta labore  
 Tædia, et incertæ gaudia dura moræ!  
 Pons tibi, quem toties transisti nocte minutus,  
 Angustum et dubium dixit Amoris iter:  
 Per mare pectoreus Paridem sic transtulit ignis,  
 Ut per torrentem te tua flamma trahit;  
 Conscia te quoties tacitum postica recepit;  
 Erudit in fraudes ostia doctus amor.  
 Scintillam seræ quoties texere favillæ  
 Quâ solet in radios tæda redire suos!

Tæda



Tæda facûm monitrix, et luminis arra cupiti.  
Fallitur augurio quam bene tæda suo!  
Te quoties passa est semitenfi incuria veli  
Ad tacitas oculis appropere dapes!  
Tum quoque tu duplices umbras, noctesque fateris,  
Dum neutro fulgent æthera sole tua.  
Nam tua spes dixit. Sed spes bene nescia veri,  
Fæmineo cælo quam cecidisse, juvat!  
Tu tamen hoc plaudis, tuto quod lumine fixus  
Jam radii vacuas intueare genas.  
Omnia membra suis ad cælos laudibus effers.  
Quæ tamen haud velles arripienda polo.  
Elogium oblongum, repetitum effundis; at illam  
Ad laudes nolles evigilare suas.  
Hæc frons quæ Niobes planissima marmora vincit.  
Illud et Hesperidum germina flava nemus.  
Sic Veneris micuere comæ, sic Daphnidis ora;  
Laurum, at non laurum commeruere suam.  
Pervaga sic potuit Stygio Proserpina Regi,  
Sic potuit Danae plus placuisse Jovi.  
Nec satis hoc. Pergis: Quam sunt hæc cerea labra,  
Digna quibus pressi furgat imago Dei!  
His obsignatum quoties conaris amorem!  
Heu dubius, fragilis, cereus omnis amor.  
Ah quoties placuit non constans forma genarum?  
Attamen his melius picta tabella rubet:

Mox



Mox credis biforì confurgere lilia nafo.  
 Tutius at tellus lilia vera dabit.  
 Miraris mollis fudantia marmora colli.  
 Marmore fed molli crede fubeffe dolum.  
 Tunc humeros pariter laudas, Divumque labores,  
 Sic Pelopem gemino monte fatetur ebur.  
 His fubter colles pendentes ubera tollunt;  
 Filiolisque patent menfa torusque tuis.  
 Ubera contingis, fed protinus ubera cedunt.  
 O fi tam facilè cor mihi cedat, ais.  
 Falleris ah! fugiunt non cernis ut ubera tactum?  
 Non cernis. Quivis quàm male cæcus amor!  
 Cætera non audes, ne fomno mota rescifcat.  
 At forfan quicquid jam facis illa videt.  
 Ah fuge fubteftè; fic fomnia fomnia cernas,  
 Et dormitantem dicere poffe: Mane.

---

*Ad eundum, refponforie.*

**D**ESIPUISSE juvat; fi fic mihi præmia reddas;  
 Sim ftolidus, ftolido dum tua Mufa favet;  
 Mufa relucenti quæ fic variatur honore,  
 Ut credam Mufas, et fine fraude, Deas.  
 Ad titulum fpectans gemebundo murmure frendis;  
 At murmur, fuerit dum titolare, placet.

Fronti



Fronti nulla fides; at sum de fronte Poeta,  
Perfidiae nævum sic meruisse dolet;  
Si meruisse tamen; quid peccat garrula Musa?  
Innocuâ non sum simplicitate reus.  
Frontis erat, cerebrum quia nullum Musa fatetur?  
Sed cerebro sedes proxima frontis adest.  
Victe Cupido, vale; num sic te dicere vellem?  
Ah, mallem dicas, Elizabetha vale.  
Sim vates, modo sic dederis prædicere certum:  
Te solum noscet Turba novena procum.  
Forte nec ille tuus Deus est puer, ille Cupido;  
Prima puellorum fit nisi causa puer.  
Quid mihi cum barba, mento quid et illa virili?  
Non illam mento gestat Apollo suo:  
Quam levis hæc gravitas, levibus quæ crinibus orta est?  
Sunt magis ex illo nomine bruta viri.  
Quid virgulta genis, aut quid vepreta labellis?  
Arbustum nollem, fit mihi vultus ager.  
Quid tua sic fetis stant verruncantia labra?  
Num nasi scopas larga cloaca vocat?  
Ora, tuæ, cavéas, ne pronus in oscula Divæ  
Detergas fetis proditor ipse rosas.  
Languentem flammam tibi Cynthia fuscitat? cheu,  
Quam malè non meminit frigoris illa fui!  
At ne subsidant, in me convertito flammæ.  
Conveniat melius mascula flamma viris.

Mentiris;



Mentiris; sic fallit amor. Quin, subdole, pergas;

Namque amor ut mendax sit tuus ille velim.

Oro, tuam constanter ames, sed fallere. Tutus

Sic tandem, et fixus te redamare queas.

Dum me perlectas citius jurabis amare?

Plumbeus haud telum versus amoris habet.

Quid Satyrum narras? Hanc vel mordere recusem.

(Audi ultra) morfu ne male læsa fiet.

Mitte tamen Satyri, vel tu tibi suscipe Nomen.

Tu Satyrus Nymphæ plus videare tuæ.

Membra quidem laudo, sed sic laudabit Equiso

Ægrum quem tectè vendere vellet equum.

Tu potius laudes, expertaque commoda cantes.

Maxima laus usu dicitur orsa rei.

Quid maneat, cedas? poterit num tanta Cupido?

Sic est; sic Numen, qui putat, ille facit.

At bivio torqueris amans? mihi porrige dextram,

Ducam ego; sed tendas ne sine corde manum.

Ah maneat, video duplicis mendacia cordis.

De te fæminei dejice cordis onus.

Non mihi pandochium communi pectore prostat.

Te possum, haud Venerem possem adamare tuam.

*Ad*



*Ad T. S.*

**A**CCIPE; nec speres tumidæ magnalia vocis;  
Prodeat è parvo gutture magnus amor.

Accipe; si pæti proculus es, mea pagina præsto est,  
Hæc erit in flammæ officiosa tuas.

Adjice, si defint cinamomo pallia, chartam,  
Dulcia sic saltem carmina nostra fient.

Me cantare stupes? prius haud cecinisse stupendum.  
Figitur in cantu desipientis opus.

Heu, male deliqui, mea non sunt carmina cantus.  
Mugitu nullum crede latere melos.

At quid narro? malum! quam sunt mea verbula muta!  
Multa loquor, multo carmine, nulla loquor.

Garrio. Non sensus mea quærit nomina Lingua.  
Fecit amor stolidum; sed tamen ille tui.

Verbula mitto tibi; quam me quoque verbula vellem!  
(Mitte precor, stolidus si malefana precor.)

Tu tamen hæc ridenda putas; sed et ipse putavi;  
Unanimes quovis non dolet esse modo.

Hæc forsan lacerare juvat; sed mitte laborem;  
Tam male compositos vix lacerare queas.

At laceres, tutum maneat modo fædus amoris.  
Me laceres; lacerum si modo poscat Amor.



*Ad D. G. excusatoriè post longum silentium.*

**H**ÆC mea quàm timeo ne perlectare recuses!  
 Est tamen ut timeam si malè facta legas.  
 Qui canit arma virûm, qui delabentia mundi  
 Secula, mellifluo carmine torquet opus.  
 Verba reum nobis, miserumque fatentia sunt;  
 Sum tuba longævi criminis ipsa mei.  
 Ah quoties avidâ lustravi mente Camænas,  
 Immemor in medio te recubâsse choro!  
 Historicis legi miracula docta columnis,  
 Nescius antitypum te tenuisse suum.  
 Naturæ vepres, et torta sophismata vidi,  
 Nec dixi, dubiis Oedipus ipse clues.  
 Non mihi sic Samus dictare silentia Vates,  
 Nec potuit gratis mens dominata fibris.  
 Ipsa manus trepidat, quod non trepidaverit ante.  
 Ille pudor fuerat; jam quoque culpa, tremor.  
 Vix testes potero maculas non spargere chartæ,  
 Ut similis mentis sordeat illa meæ.  
 Ah! sparsi ignarus; sunt nostra hæc carmina fordes;  
 Quam culpam culpâ sic minuisse piget!  
 Ergo (precor) sædam chartam depone; repurget  
 Hanc focus, atque manum lympa serena tuam.

*Ad*



*Ad Reverendum D. G. excusatoria quod Carmen  
funebre promissum non obtulerim.*

**A**CCIPE, non isto deformem carmine chartam  
Quod petis: Ah! maculas fert nova charta novas.  
Flebile carmen erat quod crasso è pectore fudit  
Musa, nimis lachrymis heu sibi digna suis.  
O utinam expletis alieno in funere justis,  
Sensisset proprii funeris illa rogos!  
Jam mihi non soli fardet, jam nuda videtur  
Ipsa sibi, et turpis turpior esse velit.  
Jam stat plena fui, perfectis fordibus, ungues  
Jam timet, et terret commaculata meos.  
O precor, O vestri cedat reverentia jussi,  
O liceat tutò non placuisse Tibi.  
O liceat malefana cadant promissa; pudori  
Des veniam, quamvis perfidus iste pudor.  
O liceat puros squallenti carmine ocellos,  
O liceat doctas non violare manus!  
Ipse tibi parcas et nobis. Quæso, fatentis  
Ne cupias scripto crimina teste legi.  
Sic meminisse juvat tam digni funus Amici,  
Ut nisi per nævum non meminisse, juvet?  
Hunc melius revocare diem tibi pulpita possunt;  
Pulpita quæ modulis intonuerè tuis;



Plena Tui et Cæli, cùm non caruisse Magistro  
 Quanquam defuncto visa fuere suo.  
 Obstupuit Cætus tantæ ad miracula linguæ,  
 Et nimis alatum tempus abire gemit.  
 Jam placet et funus; tua jam cælestia tanto  
 Tam charo pretio quærere mella juvat.

---

*Dies Judicii. Luc. 21. 27.*

**U**T tellus, ficcis quando vox faucibus hæret,  
 Invocat expanso clarius ore Jovem;  
 Sic Te, nos pulvis, pulvis tuus, expectamus;  
 Hoccine (proh Superos!) Illico, Christe, tuum est?  
 Phosphore, perde diem, nam gaudia nostra moraris,  
 Si reddas iterum; Phosphore, perde diem.  
 Phæbe, tuos tonde radios, nec lumina differ  
 Nostra tuo. Ah! longum te nova signa manent.  
 Nostra dies gestit majorem cernere Phæbum;  
 Siste parum; totus sol sibi mundus erit.  
 Effecto nimium defectu, Cynthia, ludis,  
 Et nimium tuto sanguinolenta volas.  
 O tibi cum placeat noctu per prata vagari  
 Cælorum, æternæ tegmina noctis habe!  
 Ah! aliis tandem maculis nigrescere discas,  
 Nec fluido illusas lumine tinge genas.

Vosque



Vosque diu dubio trepidâstis lumine, stellæ :

O vos, O quando vera ruina feret !

Si tua non moveant rigidum te fulmina, Cælum,

At moveant nostræ, fulmina nostra, preces.

Io fat est. Latum lituus taratantara dixit :

Judicis emicuit nuntius ille sonus.

Ecce facit nubes currum, superambulat alas

Ventorum, et miro Jupiter imbre cadit.

*Fortitudo Ed. Stanleii Angli ad Zutfaniam.*

*Zutfaniæ captæ decus unius Edvardi Stanleii virtuti debetur. Is enim apprehensam hostis, a quo præcipue repellebatur, hastam tanta vi tenuit, ut, ab ipso hoste arma sua sibi eripi renitente attractus, in propugnaculum transilierit : eoque tam insperato ascensu animos suis pone sequentibus fecit, ac tantum terrorem hostibus injecit, ut protinus locum deseruerint. Thuan. Lib. 85. Cap. 5.*

**B**UCCIS plus solitis tume,  
Et narra dubiis, Fama, nepotibus

Audacis facinus viri

Ignotum decori sternere tramitem.

Toto Marte furentia

Stanleii docuit gloria pectora

Arram Zutfaniæ suâ

Turrim magnificâ prendere dexterâ.

Mens



Mens infueta timoribus  
Ferratæ rabidum fulgur Iberiæ,  
Et nimbos jaculis graves  
Ridet, non timidæ docta superbiæ.  
Densò pulvere pulchrior  
Heros Elyfii vel decoris procus  
Primi forte periculi  
Exultans, gladio millia fulgurat  
Raptim fata cohortibus;  
Dum tergo pharetræ diffilientibus  
Plaudunt verberibus virum.  
Et plumis Zephyrus mixtus euntibus  
Alas addit inutiles  
Scuto, quod rutilæ nomen adoriæ  
Prono provocat impetu.  
At tandem pavidis proxima turribus  
Virtus impatiens moræ,  
Et major lapidûm robore, mænia  
Ponit vulneribus jocos,  
Dum multo laceri lumine chasmatis  
Fatum prospiciunt suum.  
Torquens interea longa pericula  
Altæ cuspide lanceæ  
Hispanus, variâ strage notabilis  
Angli submonuit latus.  
At magnis gravidus mente curulibus,

Et



Et caræ rabide memor  
Laurûs; intrepidæ carcere dexteræ  
Angustat jaculum reum  
Stanleius spoliî sanguinei rapax;  
Donec viribus hostium  
Hostes comminuit; nam malè strenuo  
Attractus brachio, suum  
Captivus spoliûm gestat, et undique  
Totis meta periculis  
Ad muros rapitur celsior in necem.  
At mox horribili pavor  
Hispanis domuit corda tyrannide;  
Et muris equitans, velut  
Spectandus folio, rubra diplomata  
Mortis distribuit, vago  
Quæ signat gladio, nec doluit capi,  
Dum sic ferviat hostibus  
Stanleius, validæ fraudis anhelitu  
Qui turris dominus simul  
Et Famæ meritis audiit impigris.

*Ad*



*Ad increbescentem famam de Hispanicâ in Angli-  
am expeditione.*

**A**DSIS sollicito, Lyra,  
Et magnos levibus pelle tremoribus.  
Cædis non teneros avus  
Enses progenerans Bilbilicus Faber,  
Vaginæ male nescios  
Aut saltem ancipites efferat incolas.  
Nigri semina fulminis  
Haud longâ dolii nocte latentia,  
Intus concipiunt Styga,  
Et quicquid Furia non stolidæ mali  
Nôrunt ferre periculi.  
Intrat flammigeras præproperus minas  
Ferri, et promptus in impudens  
Miles flagitium, terribilis sibi  
Vultus induit æreos.  
Mox raptim patrio terga recolligens  
Altum stridula balteo  
Appendit pharetram fructiferam necis;  
Et dextram cupidam aspici  
Vibrat Bilbilico aut fulgure Norico.  
Longe littora mugiunt  
Dum Doris creperas ingeminat tubas;

Atque



Atque anceps numeri fui  
Densis militibus cedit arenula.  
Audin' ut sceleris vorax  
Et major modico nauta celeufmate,  
Nil pleni cupidus Noti  
Accersit proprium gutturi Æolum.  
En ut veligerum nemus  
Addiscit Thetidos per viridaria,  
Et campis liquidis vehi.  
Quassat non veteris ponderis immemor  
Canos ipse Tridentifer,  
Et non vincibilis robora nominis  
Horret Classe loquacia ;  
Et spes haud teneras magnificæ fugæ.  
Audivit Thamesis suo  
Non frustra tremulo murmura littore, et  
Vultu fluctibus eminens,  
Per læti properat pascua Cantii,  
Secum filiolos trahens  
In ulnis fluvios ; perruit ostium  
Rapto curriculo fremens,  
Et complens querulis fluminibus Patris  
Aulam ; deprecor anchoræ  
Morsus Hesperiae, dixit, et impudens  
Gades ne fatient suam  
Extremæ nimium turbine carbasum

O

Quem



Quem noster Boreas rotat.

Audivit liquidus Rex querimonias,

Et risu tumuit senex;

Arrisit Thamesis: classis abierat.

APPEN-



# APPENDIX.

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## APPEND. N<sup>o</sup>. I.

### *De Legendis Sanctorum Historiis Dissertatio.*

**H**UMANÆ vitæ meta, Dei gloria; ad metam via, Pietas; ad Pietatem humilitas; quo tramite quisquis constantè incedit, suam quoque absoluto itinere beatitudinem invenit. Et ut tantum præmium dignos athletas coronet, difficilis et impedita via generosum ardorem requirit, et non nisi emeritos milites transmittit. Inde fit ut primævis fidei Candidatis majori pietatis audaciâ ad viam quasi aperiendam opus fuerit; nobis autem quibus illorum passus semitam signatam tritamque præmonstrant, faciliior perinde transitus sit, et expeditior. Nulla in Tyrannis injustitia, nulla in Tortoribus immanitas, nulla in Diabolo five invidia five astutia, nostro sæculo erumpere possunt, quas Majores nostri (eiusdem cum nobis conditionis, nisi quòd hoc nostro exemplorum irritamento destituti) non fenserunt, tempserunt, superaverunt. Nos igitur Vincentium successores, longâ consuetudine quasi in quoddam victoriæ jus nati sumus: nec periculum est glorioso fine excidendi, si illorum vestigiis fideliter inhæserimus.



Quod ut feliciter fiat, monumenta Sanctorum, vitas intelligo literis mandatas, revolvenda et reverenter expendenda sunt, in quibus tanquam in sincero speculo, fidelem Pietatis figuram relucentem videas : nec enim ullos perfectionis numeros vel cogitando assequaris, five morum austeritatem, five abstinentiæ rigorem, five precum intensiorem, five charitatis ardorem ; five in laboribus subeundis alacritatem, in superandis constantiam spectes, quas aliqui ex illorum exercitu ad amissim non implerunt ; et Nepotes proinde suos ad parilem animi magnitudinem provocarunt.

Sensit hæc non incautus Diabolus, et altâ mente reponens, nullos non nervos intendit, et fraudes confuit, ut vel deceptos vel deterritos a legendis Sanctorum historiis avocet : hinc illecebras obtrudere, alias historias partim profanas partim inutiles supponere, mentes ineptiis Sæculi occupatas tenere : unde miseri Mortales dies et annos prodigunt, nec sentiunt se captos vanitatis laqueis, dum molliter clauduntur : Ex alterâ parte scrupulos injicere, dubitationem de historiarum fide ingenerare, et, quod acumen fraudis est, figmenta quædam finceris narrationibus immiscere ; ut cum singulis lectoribus non fit in proclivi vera a falsis discernere, imposturæ suspicio totam historiarum telam invadat, et neglectui exponat.

Primis illis alio modo prospiciendum, quibus remedium non difficulter excogites, dum illos solum vitiat otium. His vero accuratius succurrendum est, quia non sine ratione insanire videntur. Grande, fateor, malum est, quod inimicus

Zizania



Zizania inter triticum semivavit; nec tamen ideo probanda illorum temeritas, qui dum figmentorum Zizania evellere fatagunt, omne triticum unà eradicant: quanto fatiùs est verum a falso ritè discernere, quàm propter hujus impudentem vicinitatem, illud quoque relegare! Dignum opus, inquis, sed arduum narras: nec diffiteor quidem, modo difficultatem dignitate compensari concesseris.

Palmaria de vitis Sanctorum querela est, quaeque ora omnium formidolosorum seu potius suspicacium Christianorum personat: congeſta in illis miracula legi, quæ fidem apud ſanos non inveniant: hæc ineptis, nonnunquam ridiculis de cauſis patrari; denique more quodam magico, et nuſquam in ſacrâ paginâ probato, puta interventu crucis, aquæ, olei, veſtium, calceorum, offium, capillorum, quarumlibet denique reliquiarum confici; talia invitâ, vel cæcâ ratione, credere, infantiæ argumentum eſſe, et extremæ ſuperſtitionis delirium. Hic verè Pan ille eſt qui terrores excitat ornatque; quem non multi operis erit cum ſpectris ſuis contemnendum exponere, ſi primo de ipſis miraculis, poſteà, de patrandi modo diſſerens larvas fucoſque detraxero. At miracula, inquis, inſtituta erant in cunis Eccleſiæ, ut divino fulgore Hoſtes percellerent, et ad fidem cogerent. Ideoque poſtquam Religio radices egerit et decurſu temporum adultas vires acquiſiverit, officio ſuo functa videntur, nec deinceps expectanda. Mirum eſt, quàm avidè hoc argumentum accipitur, quàm obſtinatè intorquetur; præcipuè cum nec tale ſit, ut vires in ſe, nec tantos ha-

beat



beat patronos, ut auctoritatem per illos teneat. Nemo, quod sciam, inficias ibit miracula nascenti ecclesiæ convenientissima fuisse subsidia: sed nullum idcirco usum sequentibus sæculis habitura, gratis quidem dici, nullo autem argumento confirmari potest. Hanc vero objectionem imprimis manifestè retorqueo: siquidem ad hodiernum usque diem multæ gentes, ad quarum aures salutare Nomen JESU nunquam pervenit, magnum Apostolicis, si qui sunt, Messoribus segetem præbent. In quarum conversione non minus usui erunt, et sunt, Miracula, quam SS. Petri et Pauli temporibus fuerunt.

Hæc forte cum pensitaveris non negabis; id potius causaris, cui demum usui miracula in Ecclesiâ pridem institutâ, cujus filios non decet ista a Deo testimonia exigere, sed ordinariis auxiliis argumentisque contentos Matri suæ humiliter se subicere. Nunquid ergo liquet ipsos Apostolos nulla edidisse miracula nisi ad convertendos infideles; nunquam aliquos è fratribus sanasse, nunquam divinâ virtute fidelibus subvenisse? Quis tam vecors ut hoc adfirmet! Sed ut dissertationem propiùs committam; nonne adhuc Dæmon corpora obsidet, nonne hæresis, ne plura addam, animos inficit? Et quis Deo manus vincit, ne miraculosâ virtute expellatur illi, hæc convincatur? Monens olim Salvator quoddam Dæmoniorum genus non nisi jejuniis et precibus ejici posse, et hoc grandius esse miraculum innuit, et istis etiam artibus patrabile, quas nostrum sæculum vel callet, vel callere debet.

Si



Si vero inter nos nova Hydræ Capita repullulant, quæ virus in Cælum jaculantur, et in divinam Christi naturam sese erigunt, unde constat, læsum Illum nolle etiamnum cælestem per Pugiles suos virtutem desringere, et hostem consuetis telis prosternere? quod ipsum cum multi testes reapse factum esse adseverant; frigidum est et puerile, (ne dicam quoque invidum, et malignum) solam negationem obtendere, ipsumque miraculorum finem obsolevisse pertinaciter clamare. A re non erit legalis Administrationis hic meminisse: Deus, dum Legem publice ferret, non solum Moysen virum miraculis potentem exhibuit; sed Josuam quoque eadem gratiâ ornatum, Successorem dedit; et multis labentibus sæculis Elijam cælo pariter potentem; et Elisham tanti Domini non imparem Discipulum Judæis concessit. Moyses, inquis, tantâ virtute indutus ad auctoritatem recenti legi conciliandam. Esto. Quid ergo reliquis postquam Lex invaluerat opus erat? Expediebat Josuam tali potestate eminere ad subigendos Judaicæ Ecclesiæ hostes, impiasque gentes sedibus suis eradicandas. Cur igitur idem privilegium Ecclesiæ Christianæ negas, quæ Ethnicos hostes habet, eosque non ex ipsorum terris, sed ex sui ipsius ditionibus pellendos? Quo fine Elijæ tanta vis commissâ? ad compescendam Idololatriam tunc temporis grassantem: non litigo an eâ solummodo de causa. Satis est quod religioni Judaicæ tantum pugilem non invides: nec enim poteris vilius agere cum Veritate Christianâ, quæ, cum non minoribus prematur hostibus, æquale subsidium merito



merito expectet. Sed perpendenti Sacram historiam non pauca occurrunt miracula, non tam ad cultum Judaicum asserendum, quam ad privatos fines imprimis spectantia.

Ita Elias Sereptanæ Viduæ lacythum et Hydriam auxit, filiumque vitæ restituit, de dato hospitio præclare gratis. Ita quoque Jordanem pallio divisit, et viam sibi per aquas ad igneum currum aperuit. Ita Eliseus fontem Jerichuntinum sale sincerum fecit, petentibus civibus. Ita aucto viduæ oleo alieni æris solvendi copiam fecit. Ita Naamanis lepram Gehezi posterisque suis transmittens, avaritiam hæreditario stigmate damnavit. Ita ferro ad summitatem aquæ vocato, reddendi quod mutuò acceptum erat facultatem dedit. Ita militibus Syris nunc cæcitatem obtendens, nunc visum restituens salutis suæ prospexit. Sed quid istis immoror? cum videas ipsa Eliæ offa contactu suo vitam mortuo restituentia, ne quid de Christianarum reliquiarum humiliùs sentias, quæ vel majus, vel certè æquale privilegium fortiuntur. Cum igitur in veteri instrumenta miracula privatis de causis ad Dei gloriam et Servorum ejus levamen patrata invenias: quare in novi fæderis politiâ idem usuvenire dubitas?

Jam vero miraculorum tractum ad ipsum fontem retrò ducentes, eundem deinceps ad nostra Sæcula derivatum insequemur. Potestatem supra Naturam ipse Naturæ Dominus Apostolis Discipulisque suis concessit; illam vero tam illustrem, ut ad majora sufficeret quam ipse patrare voluit. Quàm præclare Apostoli hoc privilegio functi sunt, ipsorum monumenta



à S. Lucâ consignata testantur : ubi nemo sine stupore S. Petri umbram, solidam sanitatem spirare ; Sudaria et semicinctia a tactu S. Pauli salutarem virtutem deferre videt. Peto, quando hoc privilegium, quod cum ipsis Apostolis expirâsse ne impudentissimus dixerit, antiquatum fuerit ? An ad mortem omnium Discipulorum ? at hæc Virtus, te iudice, non aliâ ratione ipsis concessa, quàm ut auctoritatem Evangelio inter Ethnicos conciliaret : quæ certè causa cum multis deorsum sæculis duraverit, ipsam quoque Virtutem necessariò adjunges. Quamvis enim Apostoli per omnes mundi cardines et ultra utrumque Solem salutare Verbum effuderint, singulas tamen omnium regnorum terrarumque plagas neutiquam personuerunt : hoc opus illorum Posteris, nec paucis sæculis absolvendum, superfuit. Esto tamen Evangelium per omnes terras dudum percrebuisse : si ingruente grassanteque superstitione pura religio loco cesserit, habes de novo quod miracula postulet, habes etiam ad hodiernum diem plurimas Gentes ad fidem convertendas.

Caeterum quamvis ex hac parte Miraculorum Virtutem redvivam esse concedas, aliis tamen de causis fieri pernegas. Id igitur deinceps agimus. Monui superiùs ad pellendos Dæmones, et hæreses confutandas etiamnum non indignum esse miraculorum subsidium : aliâ viâ jam progredior, et ad omnia temporum Monumenta provoco. Nihil recipere præter Scripturas, nescio an petulantis vel infani dicam, præsertim cum per Scripturas solas de illis ipsis non satis constat. Quis-



quis autem alias historias in fidem (divinam non dico, sed divinæ proximam) recipit, diserta Miraculorum, de quibus jam contendo, testimonia subter-fugere non potest. Atque hic grande Christianorum omnium infortunium, a barbaro Diocletiano illatum, deflendum occurrit: siquidem juratissimus ille Christi Hostis, commentarios de Martyribus aliisque Sanctis five in dypticis five alibi non sine religiosâ cura congestis et convasatis, undecunque corrasit, et flammis injiciens, homines quoque ipsos quantum in illo erat secundo interfecit. Quædam tamen adhuc in antiquorum Patrum scriptis relucetia effugerunt: Eusebius quoque multa collegit et posteris transmisit. Sed postquam sudum Ecclesiæ factum est, testes locupletes emerferunt, nec quisquam ferè vel Græcorum vel Latinorum Patrum hanc, quam molior, veritatem tacuit. At inquis, tam mira et superioribus sæculis insueta, five Sanctis ipsis, five eorundem reliquiis, inferiora Sæcula affinxerunt, ut fidem apud prudentem Virum non inveniant. Scio istud a multis dici, sed certis argumentis probari non video. (De illis loquor historiis quas Ecclesia vel doctorum virorum consensus recipit:) in quibus nihil est, utrum Miraculorum frequentiam, an ordinem, an varietatem, an mensuram, an occasiones, an instrumenta, per quæ facta, an modum, an finem, an effectum, spectes, quod in vetustissimis Sanctorum historiis pariter contigisse non invenias. Cætera taceo, Greg. Thaumaturgum, et Memoriam S. Stephani, illum apud S. Greg. Nyssenum, hanc apud S. Augustinum, tantum



tantum nomino. Quæ omnibus posterorum miraculis viam, quidni et fidem? aperuerunt. Cui animus est cæteros è veteribus, Tertullianum puta, et S. Hyeronimum tum in historiis Sanctorum, tum in libro contra Vigilantium, consulere; testimoniorum copiâ se obrui sentiet. Hæc ergo, quæ disse-ruimus, obicem istum amonent, ne ideo Sanctorum Historiæ fide minus dignæ videantur, quia miraculis refertæ, iisque modo ut aliqui sentiunt novo patris: cum Apostolorum Sæculo et primitivæ Ecclesiæ decursu, hæc ipsa, seu Sanctos, seu Sanctorum reliquias spectes, facta videas, quæ postea dignis testibus confirmata recentibus Sæculis refluuisse legis.

Id nunc pensandum superest, quali iudicio aut delectu accipiendæ sunt Sanctorum Historiæ; cum aliquas figmentis corruptas esse non negemus. De sacris Canone firmatis nefas est, nisi Hæretico, dubitare; In Patrum scriptis nihil desideratur, quod ad humanam fidem faciendam requiras. Acumen, iudicium, integritas, pietas, quicquid denique optimum commendat historicum, vel in illis reperies, vel minus necessarium fuisse iudicabis: unde factum vides, ut viri prudentissimi, doctissimi que illorum libros non solum libenter permittant, verum etiam singulari cum reverentiâ et veneratione deosculentur.

De aliis historicis, comparatione ad hos factâ, ferendum est iudicium; (eos intelligo quos nondum Ecclesia vel plurima pars doctorum virorum fide dignos iudicârunt; de istis enim non temerè dubitandum est, ne arrogantia notæ Te objicias.)



objicias.) Si superioribus historiis consentanea scribunt; si pietatem et Gloriam Dei spirant; si sibi minime repugnant; si certa vel probabilia testimonia proferunt; si viris bonis doctisque probati fuerint; si denique sola contra illos suspicio, nullum vero disertum argumentum militet; quid porro postulas ad ingenerandam fidem? Tales enim temnere non prudentis viri est, sed temnere volentis.

Si quæ occurrunt Sanctorum historiae in quibus aliqua ex istis indiciis relucet, cætera vero defunt, factâ proportionem ferenda est sententia: nec omnia statim repudianda sunt, sed in Verisimilium, vel non manifestè falsorum classem rejicienda. Hujusmodi non pauca sub Simeonis Metaphraستي nomine feruntur, alia aliorum. De quibus prudens Lector quid credendum fuerit facile discernet: Indoctus autem non sine periculo legat; vel enim omnia recipiet, vel una cum his saniora quoque contemnet.

Dolendum quidem est, monumenta quorundam Sanctorum, tam confuse et imperitè memoriae prodita fuisse: quod tamen Deus fieri patitur, ut nobis, dum autentica probamus, et imitatione profiteamur, laus major emergat. Et quemadmodum necessariò eveniunt hæreses ad probationem fidelium veritatem mordicè tenentium; ita suum quoque usum habet historiarum corruptio, quæ vera discernentibus solidam laudis materiam exhibet.

His ita expositis, quid superest nisi ut historias Sanctorum pro suo quasque modulo amplectamur, divinis divinam, humanis



manis humanam fidem tribuendo ; dubias suscipiendo potius quam damnando, manifestè falsas penitus abjiciendo. Quod vero ingens solatium est, historiæ melioris generis, quibus fidem non nisi iniquè negaveris, abunde suppetunt. In his verari possumus, et omnium virtutum exempla spectare.

Quod ad præsens hoc Calendarium attinet ; tumultuario opere, ut ipse stylus et forma indicant, semel conscriptum ; historias ex quibuscumque autoribus desumpsi, ne singulis diebus aliqua sui Sancti memoria deesset. Autorum Nomina ut plurimum subjunxi, quæ desiderantur, festinatio præcluserat, dum quæ longo tempore legeram, illico recolere, et quasi carptim in scrinia reponere gestiebam : ratus hæc qualia qualia spicilegia, satis mihi fore ad privatum memoriæ meæ Indicem. Quocirca dum hæc lego, præmissæ normæ non immemor, aliâ atque aliâ fide amplector, paucissima tamen in universum damnare ausim.

Hæc autem omnia frustra feci, facioque, nisi propitius Dominus mei misertus fuerit. Quod enim aureum Sanctorum circulum plurimâ lectione pervolverim, magnum peccatis meis momentum addit, si in mediis ignibus frigescam, si inter tot pietatis incentiva impietati inhæream. Tu, qui Sanctorum Rex es, famulorum tuorum exemplis cor meum flecte, et ad parilem virtutem accende, ut Laudem Nomini tuo dicam in æternum. *Amen.*



APPEND. N<sup>o</sup>. 2.

*Difficultas intelligendi partim provenit a re, partim ab intellectu.*

*Forma est principium individuationis.*

*Visio fit per receptionem specierum.*

**E**N1 in fronte difficultatem. Quo ruo nescius? Egone ut Alexandrum huic nodo me præbeam? Nihil minus. Sed quod faciunt pueruli, nempe irritis magis, an ridiculis, dicam, conatibus, tortilem Virgam in obturantem ferunt molem, vel in quicquid est duriusculi, quod pedes turbat: paris incogitantia et ego imbellis satago, scilicet pro virili istud molior, quod super nostras frustratas Vires triumphum excercebit. Scotus sic circa quæstionem delirat: dicit totam difficultatem sitam esse in intellectu, ex hoc quod res in suâ naturâ sunt cognoscibiles. Cum tamen, pace Scoti, impropor- tio reperiatur in excellentiâ rei intelligendæ, quemadmodum fit in Sensuum objectis; radius seu splendor solaris non percipitur a Sensu, non modo, quia sensus non est illius capax, sed quia superat naturalem vim sensus, quæ ordinatur ad hunc gradum, et nil ultra. i. e. non ad tam excellens seu vehemens objectum. Par ratio est intellectûs. Nec minus hellebori indiga opinio Heracliti, ponens totam in rebus difficultatem; hâc ratione nisa; quia intellectus nullas de proprio habet



habet species, sed omnes a rebus accipit. At verò exhinc potius difficultas in intellectu arguitur, quia non potest verè percipere objectas species. Restat igitur ut ex utroque fonte scaturiat siquid sit difficilis; difficultas enim pullulat ex impropotione, quæ est inter intellectum nostrum et objecta intelligibilia; estque proportio hæc in utroque extremo fundata, nempe in intellectu et objecto sed respectu diverso; distinguendum enim est inter res, quæ supra nos sunt, (et hîc difficultas fundatur in excessu perfectionis, quam imperfectio intellectûs satis capere nequit,) et etiam inter res quæ infra nos sunt; et hîc difficultas fundatur in earum imperfectione, junctâ imperfectione intellectus non habentis vim ad attingendam minimam intelligibilitatem talium rerum. Prosapiâ Batti, tautologici Batti, prognatus viderer, si quid de secundâ quæstione dixero, de quâ nudiustertius plus justo effutivi. Potius frater meus tale aggrediatur opus, est enim de illorum numero qui solent istud ruminare, quod dudum absumpserant. Ad tertiam me accingo. Cujus veritas ut pro indubitâ habeatur, hanc morum perpendite rationem; eadem ratio videtur unius sensûs quæ est alterius, sed auditus fit per receptionem specierum, ergo et visus; probatur minor experientiâ; inter Causidicos datur auditus, si sit receptio specierum, nempe regaliû auro insculptarum. Sed objiciat quispiam, dicatque, Visiones noctu fieri, at tunc non fit receptio specierum; respondeo per negationem; noctu enim sæpiusculè datur receptio specierum, sive speciosarum. Visionis instrumentum



strumentum est oculus; incongruum igitur duco, jocularia de oculo proferre, cum ne unus sit in oculo jocus, quamvis plures sint humores: possum oculum generosis, nempe sphaeristerii intelligentiis commendare, in oculo enim video reticulam, quin et foramina quæ pilos recipiant. At non est quod ego, cum sim Sophista, ut aliis dicam verbis, Bacchi proculus, diutius tempus teram in oculo, cum hic aqueus non vinosus fluat humor; deinde nolo oculum scrutari amplius, ne videar effæminatus; nam si in oculum penitiùs penetra-vero, nimium versabor inter tunicas.

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### APPEND. N°. 3.

*Angeli cognoscunt singularia:*

*Ignorato motu tollitur cognitio naturæ:*

*Intellectus est nobilior voluntate.*

CUM jam peracta sit dimicatio, restat, ut uniùs partis meritis accedat laurus. Laurus esto Veritas patefacta, quam quidem coronæ more non imponam Victoris capiti, sed (si possim) cerebro. Angeli cognoscunt singularia; quod si quis huic refragatur, indignissimus habebitur cui bonus Genius, five Angelus ancilletur. Nescio an verum, vel decantatum magis sit, unicuique singulari homini unum aliquem Angelum ministerium præbere, pene dixeram despoticum;

at



at quis cogitando assequi potest, quemvis Angelum, alicui singulari homini obsequi, et tamen illum quid singulare non cognoscere? Ad hæc, Sole clarius est Angelos in gyros rotare cælestes orbes, nunquid igitur agunt in illos orbes (qui quidem sunt singulares) et illorum interim ignari restant? reclamationat totus Philosophorum grex, dicens, nihil agere in incognitum. Restat igitur, ut modum cognoscendi animadvertamus. Cognoscunt quidem tam materialia quam immaterialia; ad quam quidem cognitionem non opus est sensuum ministerio, possumus enim dicere cum nonnullis, Angelum per suam præsentiam res quasvis percipere. Sed hoc nobis non arridet adeo, nam Angelus in eodem instanti potest esse præsens multis objectis, tamen in eodem instanti multa non cognoscit. Dicimus autem cum Suareztio, Angelum habere impressas species rerum materialium, et has per illas intelligere.

Secunda quæstio dicit, Ignorato motu tolli cognitionem naturæ. Et verè dicit; hoc scilicet fundamento nisa; nulla datur perfecta cognitio causæ, nisi quis etiam effecta cognoscat correlata. Unde nostra de Creatore exurgeret cognitio, nisi per creationem, mutuò in corporibus respondentem? Deinde ad perfectam cognitionem naturæ, necesse est, ut accedat cognitio affectionum primò materiæ infixarum, motus autem est intima corporis Phyci affectio, et illius naturæ necessitatis vinculis alligatus, non potest igitur vera naturæ cognitio tam curtam præ se ferre extensionem, ut etiam ad mo-



tum sese non extendat. Defino plura in re tam apertâ, et controversiæ nesciâ. In tertiâ quæstione asseritur Intellectum esse nobiliorem voluntate. Si nobilitas sedem obtinet in Intellectu, desinat generosorum turba nobilitatem ostentare, cum vix micam habent intellectûs; sed ad rem. Cautè hic dicendum est; nec enim intellectus est nobilior aliquâ nobilitate essentiali, five effecta in actu primo, sed tantum in secundo, deinde nec secundum universam nobilitatem in actu secundo; nam quamvis sit nobilior respectu prioritatis naturæ sui objecti, (fatendum enim est Verum esse prius naturâ quam Bonum) ipsum tamen Bonum dignitate non cedit Vero; Deinde si nobilitatem et fælicitatem civilem spectemus, proculdubiò voluntas primas obtinet.

## APPEND. N°. 4.

*Coloss. cap. i. ver. 27.*

ᾧ τοις ἐθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλεονεξία τῆς δόξης.

**L**EGIT Alexandrinus Manuscriptus [τί τὸ πλεονεξία]  
 Grammaticæ ingratiis: Mirabar quid sibi vellet hæc mutatio, aut unde Librarii cogitationi subiit. Multum diuque meditatus, hanc tandem feci conjecturam: “ Ferunt Bibliothecariorum Polyglottorum Editores, celeberrimum illum Codicem Alexandrinum [cujus videndi copia nunquam mihi contigit]



“ tigit] magnis seu uncialibus literis descriptum esse, sine  
 “ ullâ versuum, capitum aut verborum distinctione, five ul-  
 “ lis Accentibus vel Aspirationis Notis, quæ a Grammaticis  
 “ forte tunc nondum inventa erant, adeo ut unum quasi ver-  
 “ bum continuatum videri posset; quale de antiquis Biblio-  
 “ rum Codicibus Hebraicis, longe ante Masorethas testantur  
 “ quidam ex Rabinis. Et de Pindari aliorumque Poetarum  
 “ Græcorum poematis affirmant alii. Sectiones tamen quas-  
 “ dam habet.” Hactenus Illi.

Jam vero in utrâque lectione [nempe, τίς ὁ et τί τὸ] par  
 litterarum numerus est, nimirum quaternarius: Sola ergo lis  
 erit de tertiâ, quæ apud Alexandrinum est, Tau, apud nos  
 Sigma: Non nesciunt autem Grammatici, Atticis nonnun-  
 quam in more esse, mutare Sigma in Tau. Nam pro σεῦτλον  
 beta, scribunt τεῦτλον. Pro σύεβη tumultus, τύεβη. Unde  
 verbum τυεβάζη, Luc. 10. 41. Pro συεβάζη. Pro ἐλάσσων,  
 ἐλάτλων. Pro κρείσσων, κρείτλων. Pro ἥσσον, ἥτλον. Pro ἀλ-  
 λάσσω, ἀλλάτλω. Pro θαλάσσα, θαλάτλα. Pone ergo li-  
 brario hîc visum esse atticissare. Nullusque restabit Scrupu-  
 lus; Siquidem lectio planissimè erit consona nostræ. Nam  
 quaternæ illæ litteræ in Alexandrino Exemplari sine ullo in-  
 tervallo aut accentu pictæ, scilicet [τίλο] Attice representant  
 nostras [τισο] quas quidem si dividis, et accentu suo, spiritu-  
 que donas, emergit [τίς ὁ.] Cæterum hanc conjecturam ve-  
 stro, Academici, Judicio totus permitto.



## APPEND. N°. 5.

*Coloss. cap. 2. ver. 13.*

Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς ἀσπλιώμασι καὶ τῇ ἀνεργείᾳ  
τῆς σαρκὸς ὑμῶν, συνεζωποίησε σὺν αὐτῷ.

**P**ERGIT Apostolus, in egregio quod per Baptisma consecuti sunt beneficio depingendo: idque coloribus magis adhuc vivis: ut gratam ejus memoriam altius imprimeret Colossensium animis.

Cohærentiam orationis silentio prætereunt quibus utor Explanatores. Mirabar. Nec enim cuivis lectori contingit perspicere, quomodo hoc comma cum præmissis congruit. Præfigitur quidem copula καὶ, sed verbum cui viam inchoat, est, συνεζωποίησε. Quodnam autem seu nomen seu prænomen, casu recto, exhibet antegressum Comma, quocum verbum istud jungatur? certe nullum. Vulgo (nec malè,) dictum intelligunt de Deo Christum excitante: Cur ergo Paulus non ait [καὶ συνεζωποίησαντες] cum præiverat [τῷ Θεῷ τὸ ἐγείραν-  
ταί? ] ut expediatur hic nodus, et Grammaticæ non ingratiss; Cuneus esto ellipsis, per quam non ineleganter subaudias Nominativum articulum [ὅς] ut integra oratio sit [ὅς καὶ ὑμᾶς &c.] Qui etiam vos.] Nam articulum Subjunctivum quandoque subaudiri monui ad Cap. i. ver. 24. Quod et Exemplis firmavi, petitis E. 1. Jo. 3. 12. [καθὼς Καὶ ἐκ τῶ πο-  
νεῖ



νηεῖ ἦν. Pro ὅς ἐκ πονηρεῖ ἦν.] 2 Thess. 1. 5. [ἐνδειγμα τῆς δικαίας κείσεως. Pro ὃ ἐνδειγμα, quod indicio est.] Jac. 1. 18. [βυλῆθεις ἀπεκύνῃσιν ἡμᾶς. Pro ὅς βυλῆθεις] Jac. 5. 6. [occidistis justum, ἐκ ἀντιτάσσειν ὑμῖν. Pro, ὅς ἐκ, qui non resistit vobis.] Ibidem quoque huc spectantia adjeci. Ait itaque Apostolus, Deum qui excitaverat Christum, etiam Colossenses vivificasse.

APPEND. N<sup>o</sup>. 6.

Coloss. cap. 2. ver. 21.

Μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς.

**V**ULGATUS hæc pluraliter vertit, [ne tetigeritis, neque gustaveritis, neque contrectaveritis.] Sed is quem sciam solus. Miremini. Nam nec ipse Estius, qui sudare solet in vulgato suo vel propugnando, vel saltem excusando, ullam hic textit Apologiam. Non deero igitur laboranti causæ: inter variantes enim lectiones hanc in Velefianis reperio: [μὴ ἄψῃσθε, μηδὲ γεύσῃσθε, μηδὲ θίγῃτε.] Quam si ob oculos vulgatus; a Corruptoris culpâ abfuit; licet judicium in eo desideres receptâ passim lectione non contento. Sed et ideo excusatiorem habeas, si ob antegressum plurale [δογματίζεσθε] consultiorem esse duxerit hanc lectionem. [μὴ ἄψῃσθε, μηδὲ γεύσῃσθε, μηδὲ θίγῃτε.] Quanquam meminisse oportuit, Præcepta,



cepta, ad plures spectantia, Singularibus verbis non raro concipi: uti videre est, (ne alia laudem) in omnibus ipsius decalogi Mandatis.

Dogmata vero hic memorata scrupulum Lectori injiciunt. Duo priora [ $\mu\eta\delta\epsilon\ \alpha\psi\eta$ ,  $\mu\eta\delta\epsilon\ \gamma\epsilon\upsilon\sigma\eta$ ] facile intelligas. Quorsum autem adponitur [ $\mu\eta\delta\epsilon\ \theta\acute{\iota}\gamma\eta\varsigma$ ] Nonne enim qui vetat *tangere* satis vetat *contrectare*? Grotius hoc modo conatur rem expedire [mihi videtur, Paulus verbis usus communibus, quæ et Judæos et Philosophos, præsertim Pythagoristas, comprehenderent.—Priora illa  $\mu\eta\ \alpha\psi\eta$ ,  $\mu\eta\ \gamma\epsilon\upsilon\sigma\eta$ , ad Cibos pertinent. i. e. *Ne tangas aut gustes*, Gen. 33. 22. Posterius vero illud,  $\mu\eta\ \theta\acute{\iota}\gamma\eta\varsigma$ , pertinet ad vitandas fæminas; quod Judæi Sacerdotes certis temporibus faciebant, Pythagoristæ verò semper.] Sed pace doctissimi Viri [ $\mu\eta\ \alpha\psi\eta$ ] potius ad vitandas fæminas pertineret, quàm [ $\mu\eta\ \theta\acute{\iota}\gamma\eta\varsigma$ ,] cum Apostolus dicat, 1 *Corinth.* 1. 7. [ $\kappa\alpha\lambda\acute{o}\nu\ \alpha\acute{\nu}\theta\rho\omega\pi\omega\ \gamma\upsilon\upsilon\alpha\iota\kappa\acute{o}\varsigma\ \mu\eta\ \alpha\pi\lambda\epsilon\sigma\theta\alpha\iota$ ] verum istud mitto; et rogo potius, quomodo ad hoc interpretamentum quadrare possunt verba continuo adjecta, [ $\alpha\ \epsilon\varsigma\iota\ \pi\acute{\alpha}\nu\tau\alpha\ \epsilon\iota\varsigma\ \phi\thetaο\rho\acute{\alpha}\nu\ \tau\eta\ \alpha\piο\chi\rho\acute{\eta}\sigma\epsilon\iota$ ,] quorum sensum ipse Grotius sic exponit [Hoc vult Apostolus] *Quid magni est multa præcipere de iis quæ egesta pereunt?*] vertit autem Beza, quæ omnia ipso usu pereunt.] Vere hoc dicitur de Cibis: Num itidem de fæminis? illæne egestæ pereunt; aut ipso Usu abolentur? Sensit hoc  $\alpha\tauο\piο\upsilon$  Grotius: subjungit ergo; verba ista, *pertinere ad illa duo priora de quibus egerat.* Sed non persuadet; Opinor enim [ $\alpha\ \epsilon\varsigma\iota\ \pi\acute{\alpha}\nu\tau\alpha$ ] non sunt verba designantis



signantis duo ex tribus præmissis, sed ea omnia complectentis. Cum hæc itaque non successit, alia tentanda est via. Neminem autem cum habeam qui viam inchoet, Vos, Academici, tentanti favete.

Accepistis quamobrem de cibis (nisi forte Potus quoque addatur) hæc intelligenda censeam: quod præterea firmant ultima hujus Capitis verba [ἐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκὸς] de quibus tandem suo loco. Sic igitur, ni fallor, res habet: Verbum [ἅπτομαι] quandoque non est, simpliciter *tango*, sed *prehendo*, *capeſco*, ut monent Lexicographi. Et quidem Suidas diserte exponit ἅπτεσθαι per λαμβάνεσθαι. Quinetiam, ni fallor, ita significat. *Luc. 22. 51.* [ἀψάμενοι τῆς ὠτίς αὐτοῦ ἰάσατο αὐτὸν] abscissa enim fuerat Malchi auricula, hanc Christus non tetigit solum, sed prehendit, et ad caput hominis applicans, truncatum sanavit. Μὴ ἅψη igitur, idem sonet quod, ne capias, ne assumas; (esculenta scilicet apud Moſen interdicta) animo comedendi. Licuit enim ea tangere, quibus vesci nefas erat. Camelus siquidem inter immunda animalia primus nominatur, *Lev. 11. 4.* At quis credat, Judæis religionem fuisse Camelos tangere? Μὴδὲ γεύσῃ. Exponit mentem prioris præcepti, et quo consilio τὸ ἅπτεσθαι vetitum erat. Et hætenus quidem obtendere poterant Legem Moſaïcam. Verum pro singulari, si placet, Zebusuo, Cum abundans cautela non noceat, visum est Impostoribus. Mantissæ loco addere Μὴδὲ θίγῃς. Ad hunc itaque modum decernunt: Vetitis illis cibis ne admoliaris manum, nec, ut mundas.



mundas soles escas, prehendas: Cave degusta. Nam depascere, Omnem exuperat audaciam: Imò ut ab omni absis suspicione, ab illis tangendis prorsus tempera. Tertio sanè huic præcepto nihil stolidius, aut a Lege veteri alienius: verum quid istis hominibus facias, in quibus indoles est Pharisaicæ severitatis? Ne non præter cæteros sapere religionis negotia videantur, Divinæ Legi tanquam haud satis cautæ, provida sua commenta non erubescunt assuere.

Cæterùm si minùs aptus isti Nodo videtur hic Cuneus, hem alium: In Confesso est, Apostolum hæc loqui *μῦθος*: si verba inficeta sunt, si inscita, si incongrua; Non ille culpâ tenetur, sed ipsi impostores tam inconditis modis dogmata sua effutientes. Quos quidem Paulus majori habet despiciatui, dum ipsam infrunitorum Dictatorum vaniloquentiam profert. Unaque Colossenses docet tam ridiculos Magistros, ut par erat, fastidire. Hæc habui, Academici, de molestis hisce verbis: vestro autem iudicio permittenda.



APPEND. N<sup>o</sup>. 7.

Coloss. cap. 3. ver. 5.

Καὶ τὴν πλεονεξίαν [ἥτις ἐστὶν εἰδωλολατρεία.

*Et Avaritiam quæ est Idololatria.*

**T**HEODORETUS ad locum [Avaritiam autem vocavit cultum Simulachrorum, quoniam Servator Mamonam, Dominum appellavit; docens, quod qui servit vitio Avaritiæ, tanquam Deum colit divitias] et Theophylactus [τὴν πλεονεξίαν εἰδωλολατρείαν ὠνόμασεν, ὡς χρυσίῳ καὶ ἀργυρίῳ λατρεύσαν. Καὶ τὰ εἰδωλα, γὰρ τῶν ἐθνῶν, ἀργύριον καὶ χρυσίον. Avaritiam nominavit Idololatriam, ceu auro et argento fervientem. Etenim Idola gentium argentum et aurum] *Psal.* 115. 4.] et hoc fere modo Complures interpretantur: Eandemque ob causam, πλεονέκτης, inquiunt, εἰδωλολάτρης vocatur *Eph.* 5. 5. Nec ulla sanè mira sunt, Apostolum stigma hoc Avaritiæ inurere, utpote summopere mortificandæ, cum ipso teste, ἡ φιλαργυρία sit ῥίζα πάντων τῶν κακῶν. *1 Tim.* 6. 10.

Verum enimvero, pia licèt sit hæc Interpretatio, an tamen habenda pro germanâ, est cur dubites. Primo enim, tametsi Avarus Mammone colendo se dat Idololatram: idem tamen facere censendi sunt, qui aliis vitiis quibus Ethnica præfunt Numina, se nobilitare solent. Nam [quisquis committit pec-

R

catum



catum servus est peccati *Job*. 8. 34.] An nescitis quod cui sistitis vos ipsos servos ad obediendum, ejus servi estis cui obeditis, vel peccati ad mortem, vel obedientiæ ad Justitiam? *Rom.* 6. 26.] et *2 Pet.* 2. 19. [A quo quis superatur, huic etiam in servitutem est addictus.] Quocirca, securitiæ et defidiæ se dedentes, Murciam colunt; ebrietati, Bacchum; impuditiæ, Venerem: Cur igitur Avaritia, tanquam proprio et peculiari vocabulo, nuncupatur Idololatria? Secundo, cum præmissa vitiorum Series [*πορνεία* scilicet, *ἀκαθαρσία*, *ἐπιθυμία κακή*] ad impudiciam attineat; facile credas τὴν *πλεονεξίαν* quoque ejusdem furfuris esse. Præsertim, cum Apostolus *Eph.* 5. 3. in una seorsum classe collocet *πορνείαν*, *ἀκαθαρσίαν* et *πλεονεξίαν*, quas ne nominari quidem inter eos vult: dein vero *ver.* 5. *πόρνον*, *ἀκάθαρτον*, *πλεονέκην*: cognata scilicet peccantes peccata. Tertio, Apostolus ita depingit impudicos, *Eph.* 4. 19. [*οἵτινες ἀπηλθύνοντες*, qui postquam dedoluerunt, (i. e. consuetudine peccandi obduxerunt callem, ita ut nullum conscientiae morsum sentiant) *ἐαυτοὺς παρέδωκαν τῇ ἀσελφείᾳ*, semetipsos dediderunt lasciviae, *eis ἐξουσίαν ἀκαθαρσίας πάσης*, ad patranda omnem impuritatem, *ἐν πλεονεξίᾳ*.] Num, in, vel, cum *avaritiā*, seu *auri argenti cupiditate*? Haud dixeris. Significat autem libidinem effrenatam, enormem, projectissimam, modi nesciam et insatiabilem. Quarto, probe gnarus, *πλεονεξίαν* vulgo denotare avaritiam, addit, [*ἥτις ἐστὶν εἰδωλολαγεία*] ne quis fortè erret, vocemque



vocemque sensu in vulgus obtinente intelligendam putet. Quo quidem consilio, ait, *Eph. 5. 5.* [πῶς πόρνη ἢ ἀκαθάρ-  
τος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης.] Quinto, S. Hiero-  
nymus, in ad Eph. huc facit: ait enim [operationem immuni-  
ditiae omnis in avaritia (hoc est, ἐξέσταν ἀκαθαρσίας πάσης  
ἐν πλεονεξίᾳ.) non ad avaritiam ut sonat simpliciter perti-  
nere, sed ad libidinem atque luxuriam.

Restat videamus, quo nomine πλεονεξία, five impotens et  
belluina libido, nuncupatur εἰδωλολαγεία. Cameroni, πλεο-  
νεξία est avaritia, nihilominus tamen huc facit, quod ille ad-  
notat. Sic enim habet [Apostolus vocat avaritiam, Idolola-  
triam; non quod velit, (ut vulgo accipitur) avaritiam esse  
Idololatriam, sed quia nihil execrabilius erat omnium Judæ-  
orum iudicio quàm Idololatria. Nam hoc solenne est Hebræ-  
is, magna peccata notare nominibus quæ significant peccata  
vulgò detestanda; ut cum Rebello adversus Deum dicitur  
in scriptura, *Divinatio, Incantatio, et Idololatria*, 1 Sam. 15.  
23. Non quòd Rebello sit Divinatio, sed sic loquitur Spi-  
ritus, ut notet quàm sit execrabilis præfracta apud Deum ani-  
mi obstinatio. Sic hodieque Germani Judæi quoties aliquid  
detestantur (etiam dum Germanicè loquuntur) vocant illud  
לִּדְּבָלָהּ a לִּדְּבָלָהּ quod *sculptile Idolum significat*. Et in scriptis Rab-  
binorum nihil est frequentiùs quàm res abominandas appel-  
lare לִּדְּבָלָהּ] Hæc si placent, iusta paret ratio ob quam Apo-  
stolus effrænatam libidinem detestatus, Eam *Idololatriæ* vo-  
cabulo indigitat.



APPEND. N<sup>o</sup>. 8.

Coloss. cap. 3. ver. 16.

Ὁ Λόγος τῆς Χειρὸς ἐνοικεῖτω ἐν ὑμῖν.

**Q**UOSNAM alloquitur? nonne Colossenses omnes? etiam Laicos? hinc ergo arcendi S. Scripturis, ne forte detorqueant eas ad suam ipsorum ἀπώλειαν? longe alia mens Apostolo. Clamat igitur hic Chrysostomus [ἀκέσαι εἴ σοι ἐστὶ κοσμικοὶ, καὶ γυναῖκός καὶ παίδων παροῦσάδε, πῶς καὶ ὑμῖν. Ἐπιτρέπει μάλιστα τὰς γραφὰς ἀναλινώσκειν. Audite quicumquæ estis mundani, et uxori præestis ac liberis, quomodo vobis quoque maximè mandet legere Scripturas.] Datâ vero hâc ansâ, in quæstionem ipsam paulisper nos penetremus.

Negant Pontificii permittendas esse vulgo Scripturas; anmeritò, justâque de causâ, facilis erit cernendi copia. Principio enim in confesso est, Instrumentum vetus, ipsis Judæis authoribus, in linguam Græcam versum fuisse. Quo autem consilio, nisi ut Hebraicarum literarum rudibus, legendi esset ac expendendi facultas? Quod verò fas erat in Græcam vertere, longè tunc temporis lateque notam, erat et in aliam quamvis linguam, ubi usus veniret: nam quid Græca, hâc in parte, reliquis interest? Siquid hoc incepto peccatum est a LXX Senibus, versionis istius concinnatoribus, quî fit ut istud auferrent, sine notâ a Christo aut Apostolis inustâ? At ubi, obsecro,



obsecro, inurebant vel hi vel ille? Imò è contrario, nonnunquam apud eos legere est verba ex istâ versione laudata. Minime autem silentio transmittendum, versionem Senum omnibus quidem numeris absolutam non fuisse; à quâ proinde Apostoli quandoque abeunt. Nec hæc tamen visa est satis iusta succensendi causa. Humanitas id Senibus accidit; cautio tamen interea erat, ne quid a fide aut bonis moribus alienum obtruderent. Et cum versio eorum hoc modo comparata, nec Christo, nec Apostolis, stomachum fecerit: quare nostras, licet id genus nævorum non immunes, delicati Pontificii indignantur? Num propterèa quòd ipforum Latina, quam authenticam esse jubent, semper rem acu tangit? Si sapiunt, desinant maledicere, malefacta ne noscant sua: *Nam Iliacos intra muros peccatur et extra.*

Ut transeamus itaque ad Instrumentum novum; quod Græcâ linguâ exaratum fuisse quis nescit? Quid ita vero? nempe quia per bene multas orbis regiones jam tum percrebescente: quod facile colligas tum ex Epistolis Græcis ad Romanas et Hebræos datis; tum ex ipsis Catholicis eadem linguâ, tanquam Catholicâ scriptis. Sole igitur clariùs patet, Apostolos a Pontificiorum consilio de arcendis Laïcis lectione Scripturæ quàm longissimè abfuisse. Si enim arcere fletat; præoptassent linguam aliquam soli quam callebant eruditi, quorum esset popellum instruere; minimè autem omnium potissimis terrarum orbis regionibus tritam. Cæterum memores meminerant Mosem, Scriptorum sacrorum Principem,



Principem, linguâ apud suos vulgari et vernaculâ scripsisse: similiter et Prophetas reliquosque Sancti Spiritus amanuenses. Hos quâ poterant Duces secuti, ut commodo Ecclesiæ ex pluribus gentibus conflatae inservirent, illam præter cæteras delegerunt linguam quæ maxime tum innotuerat. Vos appello, Academici: Ecquid consultius excogitari poterat in universorum Christianorum, adeoque et laicorum gratiam? Fac autem, quod nonnullis videtur Evangelium S. Matthæi, et Epistolam ad Hebræos, Sermone Hebraïco; Evangelium vero S. Marci Latino, edita fuisse: vehementer hoc facit ad causam nostram; nam non multò post, vel ad ipsis authoribus, vel ab aliis viris Apostolicis Græca facta esse, in confesso est. Quorsum autem, nisi ut linguâ pervulgatissimâ, omnium lectioni commendarentur?

Apostolis officio suo hætenus functis; curæ esse cœpit viris piis doctisque, ne quâ fraudi esset Christianorum postea vulgo Græcæ linguæ inscitia; Hinc in rem Ecclesiæ Latinæ, Latina versio orta. Ingenue enim dicite Pontificii; Quam ob causam hæc versio inventa, incepta, perfecta fuit? Num ut prospiceretur eruditis et Græcas literas callentibus? Gerra! Quibus ergo, nisi indoctis? Quare autem iis, si lectione Scripturæ prohibendis? Vel igitur majoribus vestris editionem Latinam vitio vertite, vel Italis Italicam adornate. Nam Græca lingua non magis fugerat avos, quàm nepotes Latina; Donec hoc in animum induxeritis, malæ fraudis vos tenemus manifestos, qui majorum facta, quæ laudibus effertis, contrario



trario plane facinore damnare sustinetis. Nos interea risum vix tenemus dum editionem illam *Vulgata* vocabulo venditare non cessatis: Nam fuerit quidem *Φερόμενη* olim apud Seclum prius, ubi a vulgo capi potuit; at nunc dierum, quando non potest, minimè audiat vulgata, sed recondita potius, et, quantum in vobis est, clero reservata.

Ut pergam autem: Quod apud Latinos illos priscos sanosque factitatum videmus, aliis in gentibus pridem in usu venit. Quid memorem versionem Armenam, Chrysostomo, ut fertur, Authore; Slavonicam, Hyeronimo; Gothicam, Wulphilâ; Arabicam, Joanni Hispalensi? Teste Chrysostomo, *Homil. I. in Joannem*, transtulerant hunc Apostolum in linguas suas, & *Σύροις*, & *Αγγλίοις*, & *Ἰνδοῖς*, & *Πέρσαις*, & *Αιθίοσις*, & *μύρια ἑτέρα ἔθνη*, Syrii, Ægyptii, Indi, et Persæ, Æthiopes et innumeræ aliæ Gentes. Quâ igitur nos in culpâ sumus qui antiquorum ubivis gentium Christianorum vestigiis insistimus?

Ne tamen sine ratione insanire videantur adversarii, ut causam eorum agit Bellarminus, audite: [Convenit omnino ad Ecclesiæ unitatem conservandam, ut publicus usus Scripturarum sit in aliquâ linguâ communissimâ; Nam aliter tolletur communicatio Ecclesiarum: Nemo enim neque doctus, neque indoctus frequentabit Ecclesias, nisi in suâ patriâ; Et præterea non poterunt fieri ulla generalia Concilia; Nec enim Patres omnes qui ad Concilium veniunt, habent donum linguarum.] Ita Ille. Et, ut benigne nos agamus, largimur



largimur ei propositionem suam: E re est Ecclesiæ lingua communissima: At non illa vulgaris est et vernacula? Imò, inquit, non unius, sed omnium Ecclesiarum habenda est ratio; nec communicationi membrorum topicæ alicujus, sed Catholicæ Ecclesiæ prospiciendum. Quî autem id fiet? Num ope linguæ solis doctis cognitæ? quæ hinc Communicatio cum cætu populi, parte scilicet Ecclesiarum longe maximâ? verum, quod angit Cardinalem, absque hujusmodi communissimâ linguâ, *nemo neque doctus neque indoctus frequentabit Ecclesias nisi in suâ patriâ*. Scilicet magnæ curæ habet peregrinantes, paucos licet, numerosorum interea indigenarum indignè immemor. At nescire non poterat, moris esse peregrinis, gentium, in quibus versantur, linguas summopere addiscere. Nihil eis hoc studio prius; qui si succedit ex sententia, facultas est frequentandi Ecclesias: sin minùs, patriam ferè repetunt. Quod ad Patres in generale concilium coactos; linguarum charismate haud locupletatos, facilè largior. In tanto autem conventu quis credat desiderari interpretes? quibus quoties usus erat suppetias ferentibus, negotia non incommodè transigi poterant, sine auxilio unius, in Sacris, linguæ passim receptæ. Denique plurimæ extiterant versiones vernaculæ ante *Concilium* Tridentinum, illudque, ut contendunt adversarii, generale: in quo quidem nemo, quem sciam, Patrum, linguarum dono pollebat. Ecqua ex versionibus illis remora, Ecquod *Concilio* obstaculum? annon potius irritamentum? Quid multis? non capio, quo pacto, vulgatae



gatæ in quavis gente versiones obfint Communicationi Ecclesiarum, cum interea Textus Hebraïcus atque Græcus ab omnibus pro authenticis habeantur. — Sed pergit Cardinalis.

[Si ulla ratio effet cur Scripturæ in Linguâ vulgari in cætu fidelium legi deberent, ea certè effet potissima, ut omnes intelligerent. At certè populus non intelligeret Prophetas et Psalms, et alia quæ in Ecclesiâ leguntur, Etiamfi maternâ linguâ legerentur. Nos enim qui Latinè scimus, non propterea continuò intelligimus Scripturas, nisi Expositores legamus vel audiamus. Quomodo ergo intelligerent homines imperiti?] Quam crassum verò hoc Sophisma! Pone enim, *rationem esse ut omnes intelligant*. Ideone incassum fit si omnes non intellexerint omnia? Intelligat quisque quantum queat, quantumque dederit Deus: Cætera piè admiretur. Nemo tam hebes quin nonnulla capiat quæ ad Christianam virtutem sunt: Et, quod male urit adversarios, rusticorum infimus, audito Decalogo, facilè percipiet, Images non esse colendas: Audita Institutione Eucharistiæ; Calicem non esse negandum Populo: Audito 7 Capite prioris ad Corinthios; licere quibusvis inire conjugium. Ubi autem obscurum quid aut perplexum occurreret, faciant Laïci, quod nec Clerici quidem detrectant: ad eruditorum opem confugiant.

Ardentiùs post pugnat: [Populus (inquit) non solum non caperet fructum ex Scripturis, sed etiam caperet detrimentum: Acciperet enim facillimè occasionem errandi, tum in doctrinâ fidei, tum in præceptis vitæ et morum: Nam ex



Scripturâ non intellectâ natæ sunt omnes hæreses.] Quid si natæ? Idone Scripturâ prohibendi laici? At primum noris, hâc de causâ, justa modo sit, prohibendos etiam Clericos: Nonne enim immanissimæ hæreses ad Clericos authores referuntur? Arium nescis, et Macedonium, Nestorium, et Eutychen; Clericos omnes? Quales alii; Valentinus, Marcion, Photinus, Novatianus; Et, ut innumeros alios mittam, Socinus? Hinc è rudi et imperito Vulgo? Secundò, si ideo laicos Scripturam celas, quia abuti illâ ad suam ipsorum perniciem possunt; tolle vinum ne crapula; tolle cibos, ne gula sequatur. Imò Solem, Lunamque Cælo detrahe: Ignem, terram, flumina, animalia multa, multas herbas, abole; ne ab indocto vulgo, quod sæpe fiebat, pro numinibus habeantur. Saltem templis vestris imagines exturba, faciles quippe Laicis Idololatriæ illecebras. Quid multis? Ingratissimæ dementiæ est, Dei beneficio indiscriminatim indulto, Laicis interdicare, non aliam ob causam, quàm quòd nonnulli dextrâ oblatum sinistrâ accipiant. Tertiò, monet S. Petrus 2 Epist. 3. 16. esse in Paulinis epistolis quædam *δυσνόητα intellectu difficilia*; quæ indocti et instabiles contorquent, ut et reliquas Scripturas *πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν*.] Atque hanc summam habet Pontificiorum querela. Quid ergo Petrus? iniitne rationem celandi populum periculosas istas unâ cum cæteris Scripturis Epistolas; vel saltem ab iis legendis laicos deterret? Hæc certè ab illo facta oportebant, iudicibus Pontificiis; præsertim si Christi vice summum Ecclesiæ



clesiæ Pastorem ageret. Verum longè alia Petro mens: quem si negligentem infimulant, nos illius æmulari exoptamus negligentiam, potiùs quam istorum diligentiam. Nam quod nonnulli argutantur, gladios minimè tradendos esse in manus insanientium; nihil est. Primò enim, Ideone insaniunt Laici, quia minus imbuuntur literis. Secundò, Ecquis contendit Scripturas in vernaculum vertendas esse, in gratiam lymphaticorum: Tertiò, num fanis laicis negabis gladiatorum usum, quia mente captis periculosum? Quartò, Litem Pontificiis non intendemus, si furentes laicos arcuerint Scripturis, modò fanis omnibus earundem copiam fecerint. Æquissima certè conditio; quam qui repudiant, ipsi non modicum furorem furunt.

*F I N I S.*



cibus. Paterfamilias agere. Verum longe alia. Paterfamilias: quem  
 si negligentem inspicimus, nos illius amorem exspectamus. Neg-  
 ligentiam, potius quam infortium diligemus. Nam quod  
 nonnulli arguuntur, gladius minime credendum esse in manu  
 insipientium; nihil est. Primum enim, Ideone insipienti. Iste  
 ci, cuius amorem inspicimus. Secundum, Paterfamilias contem-  
 ptus in veterum vestibus esse, in gratia lymphis.  
 tiorum. Tertio, nam laici negat gladium nuntius.  
 cum tunc, capis paterfamilias. Quarto, Iste Paterfamilias  
 non inspicimus, si tunc laicos arguimus. Scriptum, mo-  
 do laici omnibus carum in coram facit. Paterfamilias  
 tunc conditio, eam qui tunc facit, non modicum si-  
 totem tunc.



